

VERITAS IN CHARITATE
CHARITAS IN VERITATE



Converted Catholic

MAGAZINE OF
OUR CHRISTIAN
HERITAGE . . .

JANUARY 1955

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Duel in the Dark

•
**The Cardinal's
Confession**

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**Epiphany . . .
Flower
of Paganism**

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Straws in the Wind

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**The Crucifixion
of the Flesh**

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**Resolved . . .
To Do Better in 1955**

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**Beyond
Jacob's Well**

NICODEMUS

At Night

By Henry Wadsworth Longfellow

Nicodemus. *The streets are silent. The dark houses seem*

*Like Sepulchres, in which the sleepers lie
Wrapped in their shrouds, and for the moment dead.*

*The lamps are all extinguished; only one
Burns steadily, and from the door its light
Lies like a shining gate across the street.
He waits for me. Ah, should this be at last
The long-expected Christ! I see him there
Sitting alone, deep-buried in his thought,
As if the weight of all the world were resting
Upon him, and thus bowed him down. O Rabbi,
We know thou art a Teacher come from God,
For no man can perform the miracles
Thou dost perform except the Lord be with him.
Thou art a Prophet, sent here to proclaim
The Kingdom of the Lord. Behold in me
A Ruler of the Jews, who long have waited
The coming of that kingdom. Tell me of it.*

Christus. *Verily, verily I say unto thee,
Except a man be born again, he cannot
Behold the Kingdom of God!*

Nicodemus. *Be born again?
How can a man be born when he is old?
Say, can he enter for a second time
Into his mother's womb, and so be born?*

Christus. *Verily I say unto thee, except
A man be born of water and the spirit,
He cannot enter into the Kingdom of God.
For that which of the flesh is born, is flesh;
And that which of the spirit is born, is spirit.*

Nicodemus. *The mystery
Of birth and death we cannot comprehend.*

Christus. *The wind bloweth where it listeth, and
we hear
The sound thereof, but know not whence it cometh,
Nor whither it goeth. So is every one
Born of the spirit!*

Nicodemus, aside. *How can these things be?
He seems to speak of some vague realm of shadows,
Some unsubstantial kingdom of the air!
It is not this the Jews are waiting for,*

*Nor can this be the Christ, the Son of David,
Who shall deliver us!*

Christus. *Art thou a master
Of Israel, and knowest not these things?
We speak that we do know, and testify
That we have seen, and ye will not receive
Our witness. If I tell you earthly things,
And ye believe not, how shall ye believe,
If I should tell you of things heavenly?
And no man hath ascended up to heaven,
But He alone that first came down from heaven,
Even the Son of Man which is in heaven!*

Nicodemus, aside. *This is a dreamer of dreams; a
visionary,
Whose brain is overtaken, until he deems
The unseen world to be a thing substantial,
And this we live in, an unreal vision!
And yet his presence fascinates and fills me
With wonder, and I feel myself exalted
Into a higher region, and become
Myself in part a dreamer of his dreams,
A seer of his visions!*

Christus. *And as Moses
Uplifted the serpent in the wilderness,
So must the Son of Man be lifted up;
That whosoever shall believe in Him
Shall perish not, but have eternal life.
He that believes in Him is not condemned;
He that believes not, is condemned already.*

Nicodemus, aside. *Of me he speaketh! He reproveth
me,
Because I come by night to question him!*

Christus. *For every one that doeth evil deeds
Hateth the light, nor cometh to the light,
Lest he should be reproved.*

Nicodemus, aside. *Alas, how truly
He readeth what is passing in my heart!*

Christus. *But he that doeth truth comes to the
light,
So that his deeds may be made manifest,
That they are wrought in God.*

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MAGAZINE OF OUR CHRISTIAN HERITAGE

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The Road to Follow

Early in our history, the Pilgrim fathers inaugurated the custom of dedicating one day at harvest time to rendering thanks to Almighty God for the bounties of the soil and for His mercies throughout the year. At this autumnal season, tradition suggests and our hearts require that we follow that hallowed custom and bow in reverent thanks for the blessings bestowed upon us individually and as a nation.

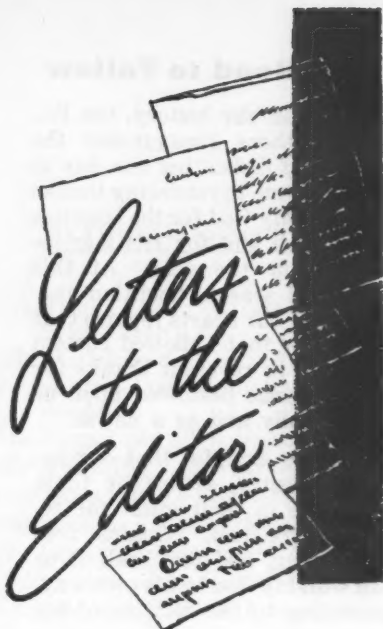
We are grateful that our beloved country, settled by those forebears in their quest for religious freedom, remains free and strong, and that each of us can worship God in his own way, according to the dictates of his conscience.

We are grateful for the innumerable daily manifestations of divine goodness in affairs both public and private, for equal opportunities for all to labor and to serve, and for the continuance of those homely joys and satisfactions which enrich our lives.

With gratitude in our hearts for all our blessings, may we ever be mindful of the obligations inherent in our strength, and may we rededicate ourselves to unselfish striving for the common betterment of mankind.

Let us demonstrate in our lives our humble thanks to God for His beneficence in the year which is past, and let us ask His guidance in the year to come.

Pres. Dwight D. Eisenhower



PRECIOUS SALVATION

In the name of our Lord Jesus, I'm enclosing an offering of \$8.00 for your work and \$2.00 for THE CONVERTED CATHOLIC MAGAZINE.

I myself was a Catholic once but praise God by His grace I was saved through faith. Praise His wonderful name.

God continue to bless the work and may many Catholics be convinced and saved.

Mrs. J.S., Durbrook, Wis.

KNOW ROME

As you have heard no doubt, there are many Protestants in Geneva who became Roman Catholics. They usually do not have deeper information concerning the subject. Your wonderful Magazine could do much to bring needed enlightenment. It is simply extraordinary how few people in Protestant countries know Rome.

I am sure the Sunday Schools and confirmation classes ought to give precise instruction to the young people concerning the teachings of the Roman Catholic Church.

I read your Magazine with the deepest interest and admiration, and I wish it could be published in French also to help the hundreds of people who drop out of the Roman Catholic Church and do not know there is something else to turn to.

E.G., Brussels, Belgium

SEEN FROM BOTH SIDES

I sure like the magazine as I too have been a Catholic for over 20 years, but have left it when I got married in 1925 and am I glad.

F.W., Outlook, Mont.

14 YEARS A FORGOTTEN WOMAN

My, how I enjoy the magazine! I left the convent after 14 years of services and later became converted to Protestantism. The Bible has become a precious book to me, indeed. The study of God's word, together with the excellent articles in THE CONVERTED CATHOLIC MAGAZINE, fills my soul with gratitude to God for opening my eyes and giving me the necessary courage to forsake darkness for light. I can now truthfully say I enjoy the liberty of the children of God.

May God continue His precious blessings upon you in your courageous work.

In my talks before congregations or groups, I always recommend your wonderful magazine. I hope never to be without it.

Yours in the Master's Service,
E.L.T., Riverside, Calif.

DOING THEIR PART

Greetings in Jesus' Name for all His goodness toward us. Again it gives us great pleasure and joy to do our part in this wonderful work to spread the gospel among the Catholic people. We are converted Catholics ourselves and we know what a full time ministry it is to spread the gospel among such powers of darkness and tradition.

We are enjoying this wonderful salvation full and free. A joy the world cannot give nor take away, Praise God.

We enjoy THE CONVERTED CATHOLIC and we are happy to read the good results you are receiving from your labors.

Enclosed is a check for our next subscription and a donation to carry on this wonderful work you are doing. God bless you all, and may the Lord give you many souls for your hire.

Workers together in Him,
J.J.P. Family, Bernardsville, N. J.

YOU MAKE THIS POSSIBLE

Thank you very much for your letter, informing me that you have entered a one year free subscription for THE CONVERTED CATHOLIC MAGAZINE in my name. I received the first copy a few days ago. Thank you very much for thus giving us your fellowship and cooperation in witnessing to the people here.

As I was reading the Magazine, a Roman Catholic girl (neighbor) came here. I showed her the title "CONVERTED CATHOLIC MAGAZINE," upon which she was interested. I explained to her that this is a paper edited by "priests" who have left the Roman Catholic church. She would probably not believe my statement (which was such an unbelievable thing to her), for she asked me to read that out to her from the paper. I read portions here and there. Then she kept silent.

A.J.A., Malabar, India

USE C.C.M. FOR WITNESSING

Your September issue of the "Magazine" is one of the best. That article, "Assassins in the Name of God," is a frightful exposé of the true principles of the Roman Catholic "Satan himself" (who) is transformed into an angel of light" [2 Cor. 11:14] part of the time.

It is of vital importance to arouse the Protestants and other non-Catholics who still love liberty and truth, to the alarming control that the Roman church is gaining over this country. On the plea of religious liberty these non-Catholics stupidly sleep on and think all is well. Most ministers and leaders are so afraid of offending this beast and losing business or salary or votes that they prefer to betray the truth "To save their hides." And he that would "save" his life shall lose it. Matt. 10:39

Some years ago I spent some one or two hundred dollars in paying for subscriptions to THE CONVERTED CATHOLIC for most all the ministers in

S.J.D.Y., Peoria, Ill.

MISSED

Enclosed herewith please find the sum of two dollars, for which please send me 12 copies of the September issue of THE CONVERTED CATHOLIC MAGAZINE.

It is one of the "hottest" issues you have printed for a long time, which just goes to show what two months vacation can do for a person. A few more issues like your last will make the pope and all his henchmen head to Russia for Protection.

With very best wishes for your continued success,
G.C.H., Ocala, Fla.

THANKFUL FOR CHRISTIAN PARENTS

Enclosed is a dollar for which please send me six tracts of Bishop Strossmayer's Speech which is in the January issue of this magazine and which I intend to give to friends and hope in the near future to get more to pass out. I praise our Heavenly Father for His grace that has kept me from Catholicism and parents who were Calvinist for I had many Catholic friends when young and still have and have attended many of their services much of my life but I never could believe in them. Since taking THE CONVERTED CATHOLIC MAGAZINE it has opened my eyes and understanding of its different services which I never felt was very true to the word of God. I am especially glad to know and read this article of Bishop Strossmayer on the Popes of Rome for I could never find any scripture in the word of God that established a pope. All so terrible in the sight of Almighty God.

N.H.L., Santa Paula, Calif.



EDITORIAL

WALTER M. MONTAÑO

A NEW YEAR WITH GOD

There was a time when men conceived the idea of God as a muscular giant, the God of force and might. Hercules was worshipped and inspired men to write the motto: "Might makes right."

In the evolution of thought, the time came when the brain was deified, and the supremacy of the intellect became the greatest conquest of mankind. Altars were erected to poets and philosophers. God became an intellectual giant. The divine right of culture was declared.

Then, in the further progress of mankind's discoveries, the greatest of all the events that ever took place in the annals of history was registered when Jesus of Nazareth appeared in the world. "For, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord" (Luke 2:10, 11), announced the celestial messenger.

Who can dare to ignore this, mankind's epiphany? Who can attempt to write history without acknowledging this fact as the axle on which the world revolves? Yet Christ's coming to this world is more than a mere historical event. Christ called Himself "the Son of Man" and proclaimed that "the Son of man came to serve and to give His life a ransom for many."

Every New Year bears the stamp of Christ's marks. The calendar's record speaks of Emmanuel, the Saviour of the world. To some people, this New Year may arrive just as another step in the course of their existence, an existence without a purpose, of which Isaac Watts wrote:

*"There are a number of us creep
Into the world to eat and sleep;
And know no reason why we're born,
But only to consume the corn,
Devour the cattle, flesh, and fish,
And leave behind an empty dish.
'And if our tombstone, when we die,
Be not taught to flatter and lie,*

*There's nothing better can be said
Than that he's eaten up all his bread,
Drunk up his drink and gone to bed."*

Is there no higher aspiration than this? Can we not listen to a more noble call and seek a superior motive for life? M. D. Babcock reminds us that

*"We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift.
Shun not the struggle; face it; 'tis God's gift."*

New ventures, new perspectives and enterprises are the things that occupy most men's and women's interests when they come to celebrate the New Year. But for the Christian the New Year has a deeper meaning. It moves his heart to thanksgiving, it elevates his soul toward heaven. He sees God's love; His sustaining hands are around him; His mercies are forever; the fragrance of His presence accompanies him; day and night God watches over His servant.

*"Behind the dim unknown
Standeth God within the shadow,
Keeping watch above His own."*

wrote Lowell; and the story of the Christian's blessings is written in the Twenty-third Psalm.

As he salutes the New Year, the Christian seeks the Lord's guiding hands and whatever deed he may choose to do, he resolves to honor God by always seeking to know His will.

*"I asked the New Year for some motto sweet —
Some rule of life by which to guide my feet;
I asked and paused. It answered soft and low,
'God's will to know.'*

*'Will knowledge, then, suffice, New Year?' I cried,
But ere the question into silence died
The answer came: 'Nay, this remember too —
God's will to do.'*

*Once more I asked: 'Is there still more to tell?'
And once again the answer softly fell,
'Yes, this one thing, all things above —
God's will to love.'"*

DUEL IN THE DARK

The "Communist question" — cliché of newspaper editors and after-dinner politicians — has become a modern Tower of Babel with its confusion of languages, ideas, and personalities. Bête noire of the Roman Catholic Church since it first crossed the boundaries of Russia, and pig-in-a-poke to Uncle Sam since F.D.R. first toasted "Uncle Joe," Communism is today a first-class headache carrying with it the general symptoms of dizziness, uneasiness, and general malaise the world over.

The confusion arises from several sources. Communism seeks world dominion by whatever means are necessary. The United States is attempting on the one hand to maintain the frontiers of freedom around the world, while at the same time continuing — for all practical purposes — friendly relations with Russia and satellite countries. The Roman Catholic Church is also seeking world dominion. Challenged by an able, unrelenting opponent that has taken advantage of her weakness, she is constantly urging the United States to fight her battles against Communism, while at the same time she compromises wherever an open skirmish would prove futile or fatal.

The foregoing nutshell analysis will go far toward explaining the headlines that practically every day blend with the morning coffee.

That Communism has global aspirations can no longer be doubted, with hundreds of millions now behind the Iron Curtain. But why the United States, with the Korean war so recently torn off the calendar and the threat of another war ever imminent, should continue to improve trade relations with Communist countries is unfathomable. Only last August, just one day after Senator McCarthy condemned the Administration for using tax money to finance allies shipping the sinews of military and economic strength to the enemy, the Commerce Department announced that more than 650 new "nonstrategic" items could be shipped to the European Soviet bloc without export licenses. The items removed from the embargo list included such "nonstrategic" products as rubber, petroleum, and steel; ores and metals; industrial, electrical, construction and agricultural machinery and tools; chemicals and motor vehicles.

Meanwhile, the Roman Catholic Church is quaking with fear lest the United States accept a "Soviet, atheistic peace." Last September 6, about a week after the above declaration by the Commerce Department, Cardinal Spellman of New York warned that if America is to endure as a nation "we must in unity stand sentinel against the potent, fast-growing, imminent dangers of

faithless Communists and Communist sympathizers who are using their freedom to destroy our freedoms." The Cardinal called American Reds "the host of traitorous men and women who, living beneath the protection of the American Flag, enjoy the priceless privilege of being citizens of our republic, while their own allegiance is actually pledged to the emblem representing a theory of government opposed to everything for which Old Glory stands."

While we can agree wholeheartedly with the Cardinal's indictment, the description sounds curiously like the tactics of the Roman hierarchy in this country. The resemblance is too striking to pass unnoticed, though we are certain that any similarity was purely unintentional. It would seem to be a case of the pot calling the kettle black.

Compare, for instance, the indictment of the Roman Catholic Church—which, it must be remembered represents a foreign power "opposed to everything for which Old Glory stands"—by Methodist Bishop Sante Uberto Barbieri of Argentina, who told the delegates at the recent World Council of Churches that direct or indirect Catholic influence is "at the bottom of every curtailment of religious liberties" in Latin America.

In an attempt to preserve a "300-year-old religious Iron Curtain" for which she is solely responsible, the Church, according to Barbieri, "is the instigator, the inspirer, and the promoter of much of the religious unrest and prejudice which crop up here and there . . . and, in so doing, she does not hesitate to use the baneful principle that 'the end justifies the means.'"

The result of such a policy is evident in Guatemala. Dissatisfied with the totalitarian evils of the Roman Church, Guatemala, like other Catholic countries, turned toward Communism as the solution to its economic and social ills.

What is peculiarly intriguing nowadays is the very recent twentieth-century phenomenon of Communist Catholics, or Catholic Communists — two terms that, like the systems they represent, should be mutually exclusive. In the case of Guatemala, Señora Arbenz, wife of the pro-Communist ex-president, was educated at Notre Dame Academy near San Francisco, according to U. S. Ambassador John E. Peurifoy (*Los Angeles Times*, October 8, 1954), who also revealed that she is nevertheless "a dedicated student of Marxism and outspoken critic of U. S. 'imperialism.'"

Why do Catholics become such an easy prey for Communism? Why does Communism seemingly flourish where the Roman Church is predominant? The Cincinnati *Catholic Telegraph-Register* came up with some candid answers. (See *The Catholic Mind* for September, 1954.) Referring to the attraction of Communism for large numbers of Italians, the writer lists the following reasons:

(1) "The religious illiteracy of millions of the people. 'A basic fact to be remembered by those who disparage the religious practice of the Italians is that from 1877 to 1923 no religious instruction was given in the schools or universities.'"

(2) "The poverty of the thickly-populated country, aggravated by long-standing social injustices. The Communist vote is basically a protest against existing economic and social conditions.

(3) "The inefficient distribution of the parish clergy. Italy has relatively fewer priests than the U. S. . . . Some parishes manned by a handful of priests have as many as 25,000 to 50,000 parishioners. Priests from the universities and church offices can provide part-time assistance, but they cannot build up the necessary community spirit in the parishes."

It is needless to add that since Italy for over fifteen centuries has been the stronghold of the Roman Church, the responsibility for poverty, illiteracy, and lack of spiritual leadership should be laid squarely at the door of that Church. It was not without reason that the above writer concluded that "social injustices and religious laxity . . . have helped make Italian Communism possible."

In this connection, a Jesuit priest, Father James J. Lynch, published a most interesting article in the Catholic *Universe Bulletin* of last August 27. "If America abandons Europe and Asia," he writes, "they are both doomed to be overwhelmed by Communism . . . The blackest forecast can be made for Europe and Asia. In America, the Church would be in the gravest danger. Secularistic and materialistic liberalism would have the Church at its mercy here, as communism has it by the throat abroad. The strength of the Church in America is the strength not of a national organization but of a world organization."

Obviously frightened by the plight of the Church in countries where Communism has made serious inroads, Father Lynch evidently sees no way out except for the United States to take up the cudgel and fight Rome's battles. "... Reflection on the destiny of the Church will shed some light on what is best for America as a nation," he adds, paying tribute to American energy and resourcefulness as bait for American confidence and support.

To anyone who knows history, however, the Jesuit's logic is specious. The holy war on Communism so ardently desired by the Roman hierarchy is merely a matter of self-interest, if not self-preservation. The final aim of the Church that boasts of powers derived from apostolic succession is to vanquish her enemies and reign supreme. She is interested not in American supremacy but in Vatican sovereignty. Ideological differences with Communism, doctrines, religions, even principles are of secondary value, because the aim is for political power and dominion.

The Church of Rome has embarked as a stow-away in the hold of democracy, not to defend the ship but merely to reach her destination, which is world domination.

Oddly enough, the most incisive analysis of the failure on the part of the Church which has spawned Communism, comes from another Jesuit, the "internationally famous preacher" Father Riccardo Lombardi. In his "Crusade for a Better

World," he is advocating "a revolution within the Church" because "today's immorality, irreligion, and disregard for God, law and authority are largely the fault of Catholics," according to a report in the *Universe Bulletin* (September 3, 1954).

"In the Church today there is no spirit of general mobilization," he declared. Church members have allowed things to go from bad to worse. "Either we believe the Gospel story, the Church's message, or we do not . . . If we do believe, if we do accept the message of Christ and His Church, how can we remain indifferent, how can we be content with mere administration, simple service?"

But Father Lombardi came to the heart of the situation and bravely faced up to the fundamental reason why Communism is gaining a great foothold in Catholic countries when he declared: "Many hearts are waiting for the Gospel and it is in great part our fault, the fault of us priests, if they have not yet recognized it in our lives. They are disposed to believe in us as they rarely were in other times, but they want to see us as real priests, true men of God."

If the Roman Church were preaching the Gospel of Christ, as Father Lombardi recommends, there would be no problem over Communist infiltration. But unfortunately, the Church is not consistent in her stand on Communism, nor has she prescribed any definite demarcation between her own authoritarian system and that of the Soviets. As Americans, we need to beware of pulling chestnuts out of the fire for a shrewd power seeking to expend us to her own advantage. We must remember that we have a sacred heritage to protect against totalitarianism of whatever stripe.

While we stand firmly for vigilance in the fight against Communism, we stand equally for vigilance regarding the foreign-dominated Church in our midst. Let us not become so engrossed with defending ourselves against one system that we leave our flank wide open to attack by the other. Moreover, we need to recognize as never before the struggle is basically between Roman Catholicism and Communism, and that we as Protestant Christians, if not as a nation, stand to gain nothing by aiding either side in the fight against the others. The policy of expediency for momentary gain is always eventual loss, moral as well as political or military.

Principle is a scarce commodity on today's market, an obsolescent word in today's vocabulary. But what Protestantism and the Nation need more than anything else today is a leadership that will stand for principle though the heavens fall.

"Let us stand for the right, as God gives us to see the right," said Lincoln. "If principle is good for anything, it is worth living up to," said Franklin. "Fear God, and take your own part," said Teddy Roosevelt.

The wisest of man concluded: "Righteousness exalteth a nation: but sin is a reproach to any people." (Prov. 14:34)

OUR RAISON D'ETRE

For the CONVERTED CATHOLIC magazine, the year 1955 marks another milestone in our apostolic mission of spreading the truth and reaching millions with the light of the Gospel. What we have freely received, we freely give.



Dr. Montaño, Executive Director of Christ's Mission and editor of the *Converted Catholic Magazine*, with his business manager, Mr. Robert Hawley.

Our mission is not finished. A great portion of the world is still in darkness. Millions of men and women continue refusing God's love, thus bringing upon themselves the condemnation already predicted by Christ: "This is the condemnation, that light is come into the world, and men loved darkness rather than light . . ." As long as darkness continues reigning and blinding the eyes of mankind, we must live "to bear witness of the Light, that all men . . . might believe" that Christ "was the true Light" and that "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:7-13)

All the instruments that God has placed in our hands are fully devoted to this cause. Our preaching missions and Extension Department, our Information Centers, our home for and rehabilitation of converted priests, our Bible conferences and seminars, our books and literature circulation, our instruction by correspondence — all are the vital arteries of Christ's Mission for

the purpose of enlightening those men and women who are still "seated in darkness and the shadow of death."

The entire work of Christ's Mission is embodied in this magazine. Thus far God has used it to His honor and glory and for the salvation of many. Our ministry comes from Him. Our trust and dependence are in Him. The future rests in His hands.

We are committed to the defense of the truth once delivered to the saints. In the words "The Magazine of Our Christian Heritage," the reader will discover the purpose of our mission and the power behind our task. The pure, unadulterated Christianity as received and practiced by the primitive church; the message of the Reformation, protest against error and corruption in the body of Christ; the preservation of the American way of life as derived from the Constitution and the Bill of Rights: these fundamental tenets constitute our Christian Heritage. The *CONVERTED CATHOLIC* has become the magazine of that heritage, which must be defended at all costs.

The above principles and system are the very antithesis of the Roman Catholic religious and political doctrines. The Roman Catholic Church will always be a foreign, inimical element to America as long as the Constitution remains intact. Therefore it is understandable why the Roman hierarchy would continue in its sinister crusade against Americanism and will not cease working against it until American liberties are destroyed.

The Christians of America are in a state of religious apathy in relation to this subject. The precepts of the Gospel inculcate a spirit of kindness and charity toward our fellow men; but toleration among us has lost its specific nature and has degenerated into indifference, which is not only sinful in itself but highly dangerous. We are apt to forget that the infallibility to which the Roman Church pretends involves it in many difficulties and absurdities, and renders it an exception to almost all general

rules that apply to politics and religion.

We suppose that because the Roman Catholic Church does not now persecute us in America, she will never do so, forgetting that although she may not now have the power, she yet has the inclination. We forget the terrors of the Inquisition, the plains of Germany and France stained with the blood of Protestants; the fires of Smithfield cease to glow in our memories. Reflection should teach us that though the tiger may be chained, it is not subdued, and that the spirit of Roman Catholicism is not changed, but for a while suppressed.

Once for all let every American be sure that if Rome ever gains a majority in this country, the first step will be to establish the Roman Catholic religion as the religion of the land. Our present laws would be abrogated, our Constitution subverted, and the rights of freedom denied to the citizens. Papal anathemas and excommunications would be the diet of the day. A long dark night of papal dominion would settle down on our land, and the Amer-



A group of workers of Christ's Mission pose for a picture with Dr. Montaño.

ican nation would repose in the same tomb with other old republics, whose epitaph reads, *Ichabod — the glory is departed.*

To prevent this tragic event, we have dedicated our spiritual energies to this work. The open Bible, the lamp of truth, the torch of freedom, and the balance of justice must all be guarded with a vigilant eye.

His confession was not extracted
in a Communist torture chamber. No
drugged hypodermics, no Red "brain-
washings" hypnotized his response.
No closed-court trial prefaced
a martyr's fate.
This "confession" was written in an
American Bishop's study, was voluntarily
repeated for thirty years, and
was rewarded with a Cardinal's "cap."

Faith of Our Fathers, by James Cardinal Gibbons, was not written as a *confession*, but as a "vindication of the Church"—a refutation of the ancient Protestant indictment that the Church of Rome is the Woman of Babylon predicted in St. John's Apocalypse.

Did the book achieve its purpose? Written in 1876, it soon became a Catholic classic with sales exceeding 800,000 in seventy editions and six foreign translations. Perhaps the reason can be found in the Cardinal's bold assertions. Concerning the Protestant indictment of the Roman Church, he wrote: "I know these charges to be false. I have made her [the Church's] history and theology the study of my life." (Page 14)

The reader might suppose the Cardinal would then compare Catholic history with the "Babylon" prophecies to prove these charges false. But, except for two brief remarks, he makes no further

THE CARDINAL'S CONFESSION

by S. Rudy Slater

reference to the Babylonian Woman.

Instead, the Cardinal contends that the many obvious similarities between the Catholic Church and the True Church preclude any opposite state. Unfortunately, this is not conclusive.

Counterfeits often imitate *all* the marks of the genuine: the same image, the same value, the same public acceptance. But the genuine will show *none* of the spurious variations: smudged image, broken lines, inferior paper—hence irredeemable. Suspect currency must be compared in both ways.

This comparison the Cardinal fails to make. In all honesty, it must be made. If the Cardinal is correct, the Church will not suffer by it.

The accompanying parallel compares the major characteristics of "Babylon" from St. John with brief descriptions of the Roman Church from Cardinal Gibbons. We must let the reader be the judge.

"And I saw a woman sitting upon a scarlet-coloured beast. . . And on her forehead a name was written: A mystery: Babylon the great. . ." (Apoc. 17:3, 5)

"Babylon," from which Peter addresses his first epistle, is understood by learned annotators, Protestant and Catholic, to refer to Rome,—the word Babylon being symbolical of the corruption then prevailing in the city of the Caesars." (Ch. 9, p. 131)

"And the woman which thou sawest, is the great city which hath kingdom over the kings of the earth." (17:18)

"In a short time, we find this colossal Empire going to pieces, and the Head of the Catholic Church dispensing laws to Christendom in the very city from which the imperial Caesars had promul-

gated their edicts against Christianity." (Ch. 6, p. 74)

"And the woman was clothed round about with purple and scarlet, and gilt with gold, and precious stones and pearls. . ." (17:4)

"Constantine gave the Roman Church munificent donations of money and real estate, which were augmented by additional grants contributed by subsequent Emperors." (Ch. 12, p. 165)

"With whom the kings of the earth have committed fornication. . ." (17:2)

"Charlemagne, the successor of Pepin, not only confirms the grant of his father, but increases the temporal domain of the Pope by donating him some additional provinces." (Ch. 12, p. 168)

"The seven heads are seven mountains, upon which the woman sitteth, and they are seven kings: five are fallen, one is, and the other is not yet come. . ." (17:10)

"The Papal dynasty is, therefore, the oldest in Europe, and probably in the world." (Ch. 12, p. 169)

"The Church has seen the birth of every government in Europe, and it is not at all improbable that she shall also witness the death of them all, and chant their requiem." (Ch. 6, p. 84)

"And he said to me: The waters which thou sawest, where the harlot sitteth, are peoples, and nations, and tongues." (17:15)

"The Catholic Church is spread over the whole world, embracing in its fold children of all climes and nations, and peoples and

tongues under the sun." (Ch. 25, p. 378)

"And I wondered, when I had seen her, with great admiration." (17:6)

"The indestructibility of the Catholic Church is truly marvelous, and well calculated to excite the admiration of every reflecting mind..." (Ch. 6, p. 73)

"...for all nations have been deceived by thy enchantments." (18:23)

"Ah! my dear friend, if you saw her as her children see her, she would no longer appear to you as typified by the woman of Babylon." (Introduction, p. 14)

"...and they who inhabit the earth, have been made drunk with the wine of her whoredom." (17:2)

"So great is the charm attached to the name of Catholic, that a portion of the Episcopal body sometimes usurp the title of Catholic, though in their official books they are named Protestant Episcopalians." (Ch. 4, p. 54)

"...and the merchants of the earth have been made rich by the power of her delicacies."

"There is a power in this name, and an enthusiasm aroused by it akin to the patriotism awakened by the flag of one's country." (Ch. 4, p. 54)

"Merchandise of gold, and silver, ... and souls of men." (18:12, 13)

"Nor did the Pope exceed his legitimate powers in promising to the pious donors spiritual favors in exchange for their donations." (Ch. 27, p. 435)

"And I heard another voice from heaven, saying: Go out from her, my people: that you be not partakers of her sins, and that you receive not of her plagues." (18:4)

"The Reformers of the sixteenth century affirm that the Church did fall into error; that the gates of hell did prevail against her; that from the sixth to the sixteenth century she was a sink of iniquity." (Ch. 7, p. 87)

"For her sins have reached unto heaven, and the Lord hath remembered her iniquities." (18:5)

"It cannot be denied that corruption of morals prevailed in the sixteenth century to such an extent as to call for a sweeping reformation, and that laxity of discipline invaded even the sanctuary." (Ch. 3, p. 47)

"...the mother of the fornications, and the abominations of the earth." (17:6)

"It cannot, indeed, be denied that at certain epochs of the Church's history, especially in periods of disordered society, there were too many instances of the violation of clerical celibacy." (Ch. 30, p. 458)

"...sinners who are guilty of gross crimes which shock public decency, are virtually excommunicated from Protestant communions. ... These excluded sinners and victims of penury either abandon Christianity altogether, or find refuge in the bosom of their true Mother, the Catholic Church, who, like her divine Spouse, claims the afflicted as her most cherished inheritance." (Ch. 3, p. 45)

"And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." (18:24)

"From my heart I abhor and denounce every species of violence, and injustice, and persecution of which the Spanish Inquisition may have been guilty." (Ch. 18, p. 284)

"As much as she hath glorified herself, and lived in delicacies, so much torment and sorrow give ye to her: because she saith in her heart: I sit a queen, and am no widow: and sorrow I shall not see." (18:17)

"It is the residence of the Popes in Rome that has contributed to her material and religious grandeur. The Pontiffs have made her the Centre of Christendom, the Queen of religion, the Mistress of arts and sciences, the Depository of sacred learning. ...

"The residence of the Popes in Rome has made her what she is truly called, 'The Eternal City.'" (Ch. 12, p. 176)

"And the merchants of the earth shall weep and mourn over her: for no man shall buy their merchandise any more." (18:11)

"Rome has naturally no commercial attractions. It is only the presence of the Pope that keeps up her trade." (Ch. 12, p. 177)

"And they cast dust upon their heads, and cried, weeping and mourning, saying: Alas! alas! that great city, wherein all were made rich, that had ships at sea, by reason of her prices: for in one hour she is made desolate." (18:19)

"Let the Popes withdraw from Rome, and it may become almost as desolate as Jerusalem and Antioch are to-day."

"...and now Antioch is a deserted village with scarcely a stone left upon a stone, or a single monument standing to commemorate her former greatness." (Ch. 12, p. 177-8)

"And a mighty angel took up a stone, as it were a great millstone, and cast it into the sea, saying: With such violence as this shall Babylon, that great city, be thrown down, and shall be found no more at all." (18:21)

"Rome is to Catholic Christendom what Washington (D.C.) is to the United States ...

"Let the Popes leave Rome forever, and in five years grass will be growing on its streets." (Ch. 12, p. 175-6)

"And the voice of harpers, and of musicians, and of them that play on the pipe and on the trumpet, shall no more be heard at all in thee: and no craftsman of any art whatsoever, shall be found any more at all in thee: and the sound of the mill shall be heard no more at all in thee: and the light of the lamp shall shine no more at all in thee: and the voice of the bridegroom and the bride shall be heard no more at all in thee ..." (18:22-23)

"Let the Popes abandon Rome, and her churches will soon be without worshippers; her artists without employment. Her glorious monuments will perish. Science and art and sacred literature

will take their flight and perch upon some more favored spot. The hundred thousand strangers that annually flock to Rome from different parts of the world, will shake off the dust from their feet and seek more congenial cities." (Ch. 12, p. 177)

References: *Apocalypse of St. John* (Douay - Rheims Translation)

References: *Faith of Our Fathers* by James Cardinal Gibbons (1904 Edition)

AND WHAT do we find—a vindication? The Cardinal's testimony reads like the prophecy itself. Facts which, according to his interpretation, appear only as superficial blemishes on the True Church are revealed by St. John's prophecy to be characteristics of the Counterfeit.

It may be claimed that the Cardinal's words, standing alone out of context, carry greater meaning than intended. Actually, the Cardinal phrased these historical facts or Catholic claims in their best light, not their worst. But even the mass of explanation with which he surrounds—or buries—these facts fails to provide a real exoneration.

City of Seven Hills. First, the Cardinal confesses that "Babylon" means Rome, for the simple, if not commendable, reason that the Catholic Church can find only one Scripture to "prove" that Peter ever resided in Rome. It reads:

"Peter, an apostle of Jesus Christ, to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect. . . The church that is at Babylon, elected together with you, saluteth you. . ." (1 Peter 1:1; 5:13)

The official Catholic comment is: "Babylon — figuratively, Rome." (Notes on the Apocalypse, by Bishop Challoner) But this symbology was not revealed to the Early Church until the time of St. John's Revelation, written forty-nine years after Peter's epistle. Otherwise John's vision was no revelation. Was Peter merely writing to several Asia Minor

churches from a sister church in Asia Minor, as the Scripture says?

By such a fragile chain as this the Roman Church traces her lineage from Rome to Peter, and from Peter to "Petra," the Rock upon which Christ founded His Church (though Peter himself calls Christ the Rock in 1 Peter 2:5-8).

"Babylon" means Rome! This is the "Rock" upon which Rome builds her Church. To establish the name of Peter at Rome she must establish the name of Babylon there. To trace her lineage to Christ's Apostle she must trace her lineage to Satan's Apostate.

She calls herself the "Roman Catholic Church," or, by her own interpretation, the "Babylonian Catholic Church." By her consent she wears the name "Babylon" upon her forehead. A mystery indeed!

The Eternal City. The Cardinal, like other Catholic authorities, limits "Babylon" to Pagan Rome, though Bishop Challoner admits: "It also may be some city, of the description in the text, that will exist, and be destroyed as here described, towards the end of the world." (Notes on the Apocalypse, 14:8)

However, the predicted end of Babylon is perpetual desolation, forever uninhabited, eternally burning. Was this the climax of Pagan Rome?

When God commanded: "Go out from her, my people, that you be not partakers of her sins, and that you receive not of her plague" (Apoc. 18:4), did the Church obey? Did she abandon Babylon — Pagan Rome — to its predicted destruction by Vandals, Goths, Huns, or Turks? Not so! Even after forcible exile, the Papacy has always promptly returned. To the Catholic Church Rome is home. Her location there was no geographical accident of history.

According to Cardinal Gibbons, the Popes saved Pagan Rome—Babylon—from its predicted destruction, not once, but many times. Pope Leo the Great "saved the city from pillage and the people from destruction." (P. 167, italics added.) When Rome's "ship of state" was endangered,

Pope Stephen III "saved the vessel from shipwreck and the people from destruction." (P. 170, italics added.)

"By their creative and conservative spirit, they have saved the illustrious monuments of the past, and side by side with these, they have raised up Christian temples which surpass those of Pagan antiquity. In looking to-day at these old Roman monuments, we know not which to admire more, the genius of those who designed and erected them, or the fostering care of the Popes who have preserved from destruction the venerable ruins. The residence of the Popes in Rome has made her what she is truly called, 'The Eternal City.'" (P. 176, italics added.)

Babylon — Pagan Rome — was not destroyed! Her predicted destruction was postponed. In the words of Cardinal Manning: "If the Divine will had not interposed, Rome would have waned and passed away as Tyre and Sidon. . . Rome was destined to receive a supernatural graft, and by this to live again, with a new and inextinguishable life." (*Miscellanies, Roma Aeterna*, pp. 8, 9)

Rome still rules! Her present pontiffs trace their titles, their rites and vestments to her pagan priests and princes. Truly they rule as the Gentiles do, whereas Christ said it would not be so with His disciples. (Mark 10:42, 43)

Rome still rules! Through her papal dynasty—"The Ruler of the World"—this city continues to reign over the kings of the earth. Her laws are the laws of concordat nations, and the code of Catholic officials in independent states. Her ancient language, her rites and customs govern the life and conduct of 340 millions of people in almost every city of the world.

City of God. The very name of the Roman Church is symbolic of spiritual harlotry: Rome and the Church—an illegal union between the Bride of Christ and the Beast of Antichrist. Papal Rome has demanded and obtained a Church-State alliance with every kingdom and every government which could not resist her advances.

However, Bishop Challoner defines symbolic fornication as idolatry. (Notes on Ezekiel 23:3) And Cardinal Gibbons admits that "The veneration of images of Christ and His saints is a cherished devotion in the Catholic Church," though "the primitive Christians were very cautious in making images, and very circumspect in exposing them to the gaze of the heathen among whom they lived, lest Christian images should be confounded with Pagan idols." (P. 232)

But do modern Roman Catholic missionaries exercise the same caution among the heathen idolaters of South America, Africa, or Asia? If the danger was so critical with the carved *pictures* of early Christians, then how much more with the present Catholic *statues*! What was this but another compromise of early Christian virtue?

City of the Dead. The Cardinal does not hesitate to describe the Roman blood-baths of the early Church when, "for about two hundred and eighty years, the Church underwent a series of ten persecutions unparalleled for atrocity in the annals of history." (P. 74)

He also admits that such persecutions were revived under Papal Rome: "I am not the apologist of the Spanish Inquisition, and I have no desire to palliate or excuse the excesses into which that tribunal may have fallen." (P. 284) But he goes on to explain that "the rigors of the Spanish tribunal were inflicted by laymen and subordinate ecclesiastics, either without the knowledge or in spite of the protests of the Bishops of Rome." (P. 290) "Bloodshed and persecution," he blandly asserts, "form no part of the creed of the Catholic Church." (P. 285)

However, the Spanish Inquisition was not the first of such atrocities, nor is it the latest. Yet the Cardinal admits that "Sixtus IV, yielding to the importunities of Queen Isabella, consented to its establishment. . ." (P. 295)

Did the Pope, then, knowing the probable result from past history, compromise the alleged creed of the Church to the desires of a King or Queen? And if ex-

pediency governed in this instance, as might be admitted, what of the other Inquisitions in Italy, France, Holland. . . which the Cardinal fails to explain or even mention?

But, once begun, "the Pope could not eradicate the evil," the Cardinal complains. (P. 295) In other words, the Pope, who thunders his anathemas against the King of England for divorce, is powerless to excommunicate the King of Spain for murder. The Pope, quick to ban the Wittenberg monk from preaching, hesitates to restrain the Castilian monk from persecuting. The thoughts of the Protestant peasants were discovered, but the acts of persecuting priests remained unknown to the Pope.

Was it rather that Henry VIII's divorce violated the creed of the Church whereas Ferdinand's butchery did not? Or that Luther's words periled the Papacy while Torquemada's deeds did not?

The Christian converts of the first century were not persecutors. Why were the Christian converts of the fifteenth? Was this the net result of fifteen centuries of Roman Catholic evangelism in Europe?

In answer, the Cardinal would excommunicate those whom the Popes blessed, and condemn that which European Catholics praised, when he excuses the Church from those acts of her disobedient children "which she disowns." (P. 285) Will he separate the statue from the sculptor, the teacher from the pupils, or the children from their mother?

When the Cardinal calls for "some authentic act of her Popes or Councils sanctioning the policy of vengeance" (p. 285), he presumes on our ignorance of history. What of the decrees of the Council of Constance? Or what of the Bull "Ad Exstirpanda" of Pope Innocent IV which says:

"When those adjudged guilty of heresy have been given up to the civil power by the bishop or his representative, or the Inquisition, the *podesta*, or chief magistrate of the city shall take them at once, and shall, within five

days at the most, execute the laws made against them." (*Catholic Encyclopedia*, Vol. VIII, p. 34)

The Golden City. Again, what other city requires gold, silver, linen, purple, silk and scarlet, marble, incense, wine, oil, and wheaten flour as official symbols in her rites and vestments? What other city makes merchandise of the "souls of men" in Masses and Indulgences?

"No traffic or sale of Indulgences was. . . authorized or countenanced by the Head of the Church, since the contributions were understood to be voluntary," the Cardinal protests. "Tetzel's conduct was disavowed and condemned by the representatives of the Holy See." (P. 436) But why did it require two years of protest from Luther before the Pope condemned Tetzel? Why did it require another quarter of a century before the Council of Trent "took effectual measures to put a stop to all irregularities regarding Indulgences. . .?" (P. 436)

The "corruption of morals [which] prevailed in the sixteenth century to such an extent as to call for a sweeping reformation" (p. 47) certainly did not spring full-bloom. Yet the Council of Trent was not held in the tenth century, nor the twelfth, nor the fourteenth. Not until the sixteenth, when a religious revolution "threatened to engulf" the Church, did it finally abolish (?) "this wicked traffic" and "fruitful source of many abuses among Christian people. . ." (P. 437)

Then why condemn Luther for employing the only method capable of compelling a long-delayed and desperately-needed reformation? Would there have been a Luther if there had been a prior Council of Trent? Rather, would there have been a Council of Trent if there had not been a Luther?

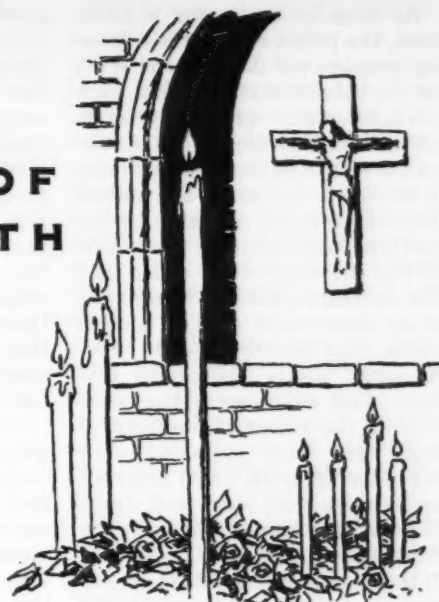
Dead or Alive. These have been harsh words, better left unsaid except for one thing. If Rome was Babylon in Luther's day, so she is today, for "her creed is now identical with what it was in past ages." (P. 28) "Amid the continual changes in human institutions, she is the one Institution that never changes." (P. 83)

(Continued on page 21)

CANDLE OF THE MONTH

Each of the months in the Roman Catholic calendar is notable for at least one specific celebration.

On January six it is Epiphany.



Epiphany

FLOWER OF PAGANISM

by Angelo Lo Vallo

*"On the twelfth day of Christmas
my true love gave to me
Twelve fiddlers fiddling,
eleven lords a-leaping, . . .
. . . and a partridge in a pear tree."*

To the non-Catholic, the "twelfth day of Christmas" celebrated in this quaint English folksong might seem unreasonable, or at the least, ambiguous. Christmas is, after all, a birthday celebration, and birthdays necessarily require only one day.

The discrepancy is satisfactorily explained, however, in the light of the Roman Catholic calendar, or liturgical year, which begins with Advent four weeks before Christmas and celebrates important events in the life of Christ throughout the succeeding months. Thus the birth of Christ, honored on the legendary date of December 25, was followed almost immediately by other events of significance, as related in the Gospels. One of these presumably oc-

curred on the twelfth day after Christmas.

The month of January contains four important feast days for Roman Catholics. January 1 celebrates the feast of the Circumcision; January 3, the Holy Name; January 6, Epiphany; and January 10, the Holy Family. The Feast of the Epiphany, which is regarded as one of the bright spots of the liturgical year and is celebrated with appropriate solemnity, has been favored with a special Octave, i.e., an eight-day period set apart for the religious observance of a particular holyday.

The word "Epiphany" comes from a Greek word denoting appearance or manifestation. The reference in the Roman Church is to the coming of the Magi as the first manifestation of Christ to the Gentiles. The feast can be traced back historically to the second century, when it was evidently observed by the Greek Church, not in commemoration of the visit

of the Three Wise Men, however, but rather of the baptism of Christ in the River Jordan when He was proclaimed the Son of God. Later the epiphanies of Christ's first public miracle at the marriage feast of Cana, when He manifested forth His glory, and of the visit of the Magi were added. Not till the fourth century does the Epiphany appear to have been observed in the Latin Church, where the earlier significance of baptism and the first miracle has been overshadowed by the commemoration of the adoration of the Wise Men. Doubtless because of the close association of the event with the birth of Christ, the season was early extended to include the "twelfth day" of Christmas.

One of the oldest celebrations of the Christian Church, Epiphany is of questionable origin, emerging as it did with many pagan associations, along with Christmas and Easter. Only gradually was it "Christianized" and stripped of some of its early pagan customs.

In present-day practice, the Roman Church officially approves but two customs to be performed as standard practice on Epiphany: the blessing of Ordinary Holy Water, and the blessing of the homes by the priest with this holy water.

ORDINARY HOLY WATER

The Roman Church calls the water blessed on the day of the Epiphany Ordinary Holy Water, in order to distinguish it from other types reserved for special occasions. But no matter what its special label, holy water is defined as that "water blessed by the priest with solemn prayer, to beg God's blessing on those who use it, and protection from the powers of darkness." (1)

The Roman Church believes that the sin of our first parents enabled the devil to gain dominion not only over man but also over the inanimate things of nature, such as salt, water, oils, and so on. For this reason, she orders her priests to pronounce an exorcism over such objects to banish the devil and destroy his evil influence, and then to recite certain

prayers over them before they can be employed in the service. She teaches that water and salt promote the spiritual and temporal health of those to whom applied and drive away the devil and his rebel angels.

On the day of the Epiphany, the priest, when blessing the Ordinary Holy Water, is bound under the pain of mortal sin to adhere strictly to the rubrics and prayers prescribed in the Roman Rituale and to use the proper ornaments called for on that day. In the exorcism of the salt, he must address it, declaring that he exorcises it by the Living God, the True God, the Holy God, by the God Who commanded the prophet Eliseus to cast salt into the water to purify it; that it may become exorcised for the use of the faithful; that whosoever uses it may enjoy health of soul and body; that all phantasms and wickedness and all deceits of the devil may depart from the places where it is sprinkled, and that every evil spirit be adjured by Him Who is to come to judge the living and the dead and the world by fire.

The salt, once it is exorcised, is blessed by the priest with the following prayer, taken from the Roman Rituale: "O Almighty and Eternal God! we humbly implore Thy boundless clemency that Thou wouldst mercifully deign to bless and sanctify this salt, Thy creature, which Thou hast given for the use of mankind, that it may bring health of mind and body unto all that take it, and that whatever is touched or sprinkled with it may be freed from all uncleanness and from all attacks of the spirit of wickedness."

This is followed by the exorcism of the water. The priest addresses it in the name of God the Father Almighty, in the name of Jesus Christ, His Son our Lord, and in the name of the Holy Ghost, for the dispelling of all the power of the enemy of man, that the same enemy with his apostate angels may be utterly expelled by the power of the same Jesus Christ our Lord, Who is come to judge the living and the dead and the world by fire.

As soon as the water is exorcised, the priest recites the following prayer over it: "O God! Who, for the salvation of mankind, hast wrought many great mysteries and miracles by means of the substance of water, listen propitiously to our invocations, and infuse into this element, prepared by the manifold purifications, the power of Thy benediction: in order that Thy creature [water], being used as an instrument of Thy hidden works, may be efficacious in driving away devils and curing diseases; that whatever in the houses or in the places of the faithful shall have been sprinkled with this water may be freed from all uncleanness and delivered from all guile. Let no pestilential spirit reside there, no infectious air; let all the snares of the hidden enemy be removed; and if there should be anything adverse to the safety or repose of the indwellers, may it be put entirely in flight by the sprinkling of this water, that the welfare which we seek, by the invocation of Thy Holy Name, may be defended from all assaults; through Our Lord Jesus Christ," etc.

After these prayers are said, the priest puts a little salt into the water three times, in the form of the cross, saying: "May this commingling of salt and water be made, in the name of the Father, and of the Son, and of the Holy Ghost."

THE BLESSING OF HOMES

One of the principal uses of this newly blessed holy water is the blessing of homes. During the Octave of the Epiphany, the priest, dressed with a surplice and stole and accompanied by an acolyte (altar boy) who carries for him a vase containing the holy water and sprinkler, starts the bi-annual round of visiting every Roman Catholic family within the limits of his parish in order to bless and sprinkle their homes.

When blessing the homes, the priest must pronounce the following prayer: "O Heavenly Father, Almighty God, we humbly beseech Thee to bless and sanctify this house and all who dwell therein and everything else in it, and do Thou vouchsafe to fill it with all

good things; grant to them, O Lord! the abundance of heavenly blessings and from the richness of the earth every substance necessary for life, and finally direct their desires to the fruits of Thy mercy. At our entrance, therefore, deign to bless and sanctify this house as Thou didst deign to bless the house of Abraham, of Isaac, and of Jacob; and may the Angels of Thy light dwell within the walls of this house; and may they protect it and those who dwell therein. Through Christ our Lord."

Holy water has many other applications. It is used by the priest in the sprinkling of the people before Mass. It is used by the people when they enter or leave the vestibule of the church. (A holy water font is placed in the vestibule for the convenience of the people.) It is used at home as well as in the church for the blessing of persons and things.

Non-Catholics occasionally express curiosity over the sprinkling of animals. The explanation is simply the fact that holy water has almost unlimited efficacy in the Roman Church. It can be used, for example, to bless the bodies of Roman Catholics, their cattle, hogs, chickens, and automobiles, as well as the vestments of priests, candles, burial plots, etc. In fact, it is used in almost all the blessings of the Roman Catholic Church's ritual, in the ceremonies of Extreme Unction, Marriage, Funerals, and in the giving of Communion to the sick.

The most important effect of holy water is that it remits venial sins. (A venial sin might be defined as a slight offense against divine law which is subject to sanctifying grace, whereas a mortal sin, by way of contrast, is not.) In confirming this Roman Catholic teaching, St. Thomas Aquinas says: "The episcopal blessing, the aspersion of holy water . . . effect the remission of venial sins, implicitly and explicitly." (*Summa Theologica*, Pars tertia, Tom. V)

As can be observed from the exorcisms and prayers said over the salt and water, some of the other effects of holy water are the following: it is supposed to drive away the devils, to cure diseases,

to free houses and their content from all evil influences, to sanctify everything with which it comes in contact, to be a means of salvation to the soul, and to be a preservative against all corporal dangers, such as fire, drowning, and automobile accidents.

IS HOLY WATER JUSTIFIABLE?

To uphold the Roman Catholic teaching on holy water, some Roman theologians resort to Scripture as well as tradition for proof. For instance, Rev. Clement Crock (who is today a Roman Catholic bishop) states: "Even in the Old Testament the Jews made frequent use of water as a symbol of spiritual cleansing: 'Let them be sprinkled with the water of purification' (Num. 8:7). And the Psalmist cries out: 'Wash me yet more from my iniquity, and cleanse me from my sin' (Ps. 51:2)." Again: "In fine, through sacramentals [in this case, holy water], in the words of St. Paul, 'Every creature is sanctified by the word of God and prayer' (I Tim. 4:5)." Elsewhere he declares: "As far back as the second century we find Pope St. Alexander making mention of holy water, prescribing the prayers to be used and directing that a little salt should be mixed with the water when blessed." (3)

It is true, as can be observed from the Old Testament verses quoted by Rev. Crock, that the Jews sprinkled themselves with water, but nowhere in these or other parts of the Old Testament did the Jews call it "holy water." This practice belongs to the Roman Church alone.

It must be admitted, too, that the Jews regarded the water which they used as a mere symbol for the spiritual cleansing which they sought. But to the Roman Catholic it also has a real and inherent power to wipe away at least venial sins. It is precisely here where the Roman Church errs grievously. For it is "the blood of Jesus Christ His Son [which] cleanseth us from all sin"—in Roman Catholic terminology, from both mortal and venial sin—I John 1:7, and not the holy water of the Roman Catholic Church.

In addition, the Jewish custom of sprinkling themselves with water was a part of the old Mosaic Law. In no verse of the New Testament is there mention that this part of the Mosaic Law must continue. As a matter of fact, the Mosaic (Ceremonial) Law came to an end with the passion and death of Christ. Why? Simply because "the blood of Jesus Christ His Son cleanseth us from all sin."

As for Paul's words to Timothy, Rev. Crock uses them out of context. The following is the way in which this particular portion of Scripture reads from the Roman Catholic Douay-Rheims Bible:

"For every creature of God is good, and nothing to be rejected that is received with thanksgiving: for it is sanctified by the word of God and prayer." (I Tim. 4:4, 5)

The terms as they appear should be analyzed in relation to their context. By the word "creature," St. Paul no doubt refers to animate objects, such as animals, and not to inanimate objects, such as water and salt. Suppose, for the sake of argument, we admit with the Roman Church that the term "creature" was meant to include salt and water. Next, Paul says: "every creature is good"; then, contrary to Roman Catholic teaching, creatures were not cursed. And finally, Paul categorically states: "every creature of God . . . is sanctified by the word of God and prayer." "By the word of God" means the word of God as found in the Bible alone. By "prayer" Paul means "the prayer of thanksgiving of the faithful" (people as well as priests), which he already established in verse three of the same chapter.

If the definitions of our terms are correct, then the words of Paul can never be used validly to support the Roman Catholic doctrine on holy water. For the "holy water" of the Roman Church is sanctified not by the "Word of God" and the prayer of "thanksgiving of the faithful" (people), but by the words contained in the *Rituale Romanum* (Roman Ritual) and recited by the priest alone and never by the faithful people.

PAGAN ORIGIN

There is no historical evidence that holy water was employed by Christians before the second century. Nor is there any historical documentation which proves that Christ or the Apostles commanded or sanctioned the use of holy water. Therefore, until Roman Catholic authorities can explain beyond the shadow of any doubt the silence that existed before the second century and can produce the authentic oral teaching of Christ or His Apostles on the matter of holy water, any and all arguments from Roman Catholic tradition must be held as entirely unreliable criteria for divine truth.

Since Roman Catholic authorities are unable to defend their teaching on holy water with their Scripture and tradition, we must charge them with borrowing it directly and deliberately from paganism. Originally, ablution in water was the only rite practiced by the Greeks; but later, sacrifices, etc., were added. They were used to purify fields, armies, cities, states, or individuals, and to invoke the blessings of the gods.

The most famous lustration (i.e., purification sacrifice) of the Greeks was the one performed at Athens, in the days of Solon, by Epimenides of Crete, who purified that city from the defilement contracted from the Cylonian Massacre. Every fifth year, before the censors went out of office, a general lustration of all the Roman people was performed.

This ceremony, specifically called *lustrum*, was first instituted by Servius Tullius in 566 B.C., and was enacted for the last time at Rome in the reign of Vespasian. All Roman armies were lustrated before they began military operations. When night approached, the Roman shepherd adorned his fold with branches and foliage, sprinkled his sheep with water, and offered up sacrifices and incense to Pales, the patron god of the shepherds. After the ceremony, anything connected with the lustrations was quickly cast into the river, into some place inaccessible to man, because it was considered sinful for any man to step on or walk over it.

(Continued on page 29)



SHADOW OVER THE CAPITOL



"Mr. Shanley was called for service in the White House a few days after the President was inaugurated and immediately plunged into a job that keeps him going up to seventy hours a week. Shanley gets down to the White House at 7:45 in the morning and frequently works at his desk until after eight in the evening. His main job is to act as the President's adviser in matters of White House policy on legislation, but his duties have a broad range . . .

"Vice President Nixon [recently said]: 'Bern Shanley stands in much closer relationship to President Eisenhower than as his mere counsel. The President has Bern in for meetings of the Cabinet, the Security Council, and for conferences with leaders of Congress. Many times I've seen the President lean over the table and say, Bern, get me something on that, or let's look into that later.'

"Mr. Shanley has been a leader in civic and religious affairs in his home state, and was made a Knight of the Order of Malta in 1951 by Pope Pius XII on the recommendation of Cardinal Spellman of New York."

How influential Mr. Shanley has been in fostering a closer relationship between the Chief Executive and the Roman Catholic hierarchy is a matter of speculation, but the straws suggest an ill wind. The evidence is all too incriminating, and one feels that a real movement is afoot to draw this country into the orbit of Roman Catholic domination.

STRAWS IN THE WIND

*A straw here, a straw there
... but there's a storm
brewing somewhere.*

How else can one explain Mr. Eisenhower's recent message of congratulations to the Knights of Columbus for their success in incorporating the words "under God" into our Pledge of Allegiance? Is the President ignorant of the fact that the K. of C., by virtue of their loyalty to Rome, are opposed to our Bill of Rights and to the very foundations of our government—or is someone else composing his messages of congratulations and felicitations?

As a nation or government we do not send messages with flowery words to Communist dignitaries

or other totalitarian bodies that we know would endanger our stability. But we seem to have no scruples about courting a power, allegedly religious, that is deliberately seeking to strengthen its political bastions in our midst. We know from history and current events that the Roman Church is essentially totalitarian. We know from her own words her desire to substitute her system of government for our own. We know beyond any shadow of a doubt, as proven by her own statements, that her avowed goal is to make America Catholic. We know she will never cease until her aims are fulfilled. Yet with all the evidence in hand, we are falling too easily into the trap prepared by Roman Catholic strategists.

In what other way can we explain the official acts of our government? What is the motivation behind the apparent courtship between Roman Catholic dignitaries and officials of our government?

The following are just a few of the disturbing items that have come to our attention in recent months:

"Both Pope Pius XII and President Eisenhower have sent messages of felicitation to the six million Catholic youths to participate in the National Catholic Youth Week to be held from October 31 to November 7." (*North Carolina Catholic*, October 15, 1954.) "National Catholic Youth Week opened yesterday with more than five hundred members of the CYO Federation of Young Peoples Clubs attending a special Mass at St. Vibiana's

Almost a year ago (February, 1954) the CONVERTED CATHOLIC ran an article which at the time we considered of more than passing significance; the article was entitled, "President Eisenhower's Right-Hand Man," and concerned Bernard M. Shanley. The appraisal of Mr. Shanley's work was culled from The Sign (October, 1953), which we take the liberty of quoting again in part.

Cathedral . . . Other observances yesterday included a Marian Year celebration . . ." (Los Angeles Times, Nov. 1, 1954.) "This will be an annual affair hereafter. Extensive use of television, radio and newspapers to feature Catholic youth activity is planned. Special scholastic and athletic programs are to be sponsored by Catholic organizations among college young people." (United Evangelical Action, Sept. 15, 1954.)

"Undersecretary of State Walter Bedell Smith thinks the United States should 'establish some kind of formal relations with the Vatican.' Rep. John J. Rooney of Brooklyn, N. Y., raised the question by asking: 'What is the position of the Department with regard to a personal representative at the Vatican?' 'That is a political matter,' replied Gen. Smith, 'and the Department has no official position on it. In my opinion, it would be advantageous to the Government . . . I can tell you my own opinion. It is that, from the point of view of the conduct of diplomatic affairs, and particularly in our global opposition to Communism, it would be well worthwhile if we should re-establish some kind of formal relations with the Vatican.' 'That is my opinion, too,' commented Mr. Rooney, 'but, sad to relate, all my colleagues around the table do not agree.'" (The Tablet, February 27, 1954.)

"Secretary of State John Foster Dulles said at his news conference that the United States has no plans at the present time to send a full-fledged ambassador or Presidential envoy to the Vatican. He made this statement in response to a question, and did not elaborate." (The Tablet, March 27, 1954. Italics added.)

"J. Edgar Hoover, in a message to the University of Notre Dame's senior class, cited the 'evil messiah' of Communism and a 'withering materialism' as a double-barreled threat to the security and welfare of the United States. Presentation of the university's new 'Patriot of the Year' award to the F.B.I. director was a highlight of the 105th annual Washington's Birthday exercises on

the campus . . . Official business prevented Mr. Hoover from accepting the award in person. He designated Harvey G. Foster, special agent in charge of the Boston F.B.I. office, to accept the award in his behalf and to read the address which he had prepared for the occasion. Mr. Foster is a former president of the Notre Dame Alumni Association . . . Reporting that 124 F.B.I. agents are Notre Dame graduates 'protecting the nation against the spy, the saboteur and the criminal.' Mr. Hoover enjoined the university's graduating seniors never to be satisfied with mediocrity, half-heartedness and just enough to get by. Your life must be dedicated to the very highest ideals.'" (The Tablet, February 27, 1954.)

"J. Edgar Hoover, FBI director, was selected to receive the Cardinal Gibbons Medal, presented annually by the Catholic University of America alumni." (The Catholic Universe Bulletin, Sept. 17, 1954.)

"Secretary of Defense Charles E. Wilson will speak at the Columbus Day dinner of the Fourth Degree Knights of Columbus Oct. 9 in Hotel Hollenden. The dinner will be jointly sponsored by the Moses Cleaveland General Assembly, the Bishop O'Reilly Assembly, and the Cleveland Catholic Federation of Women's Clubs." (The Catholic Universe Bulletin, Sept. 17, 1954)

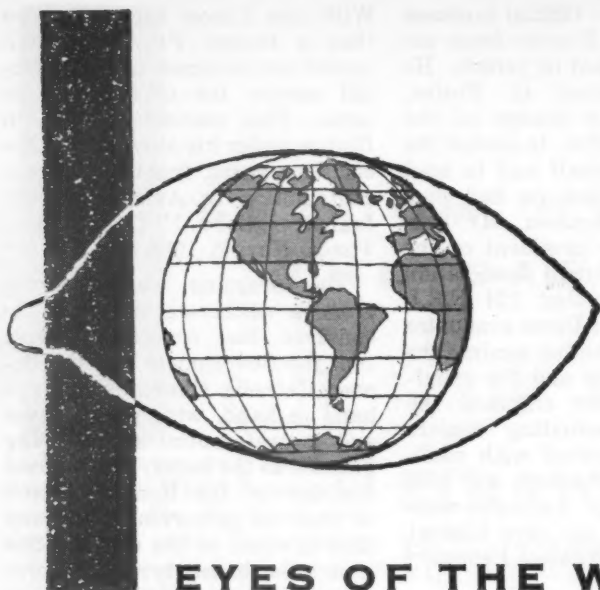
"President Eisenhower will be guest of honor at the 27th convention of the National Council of Catholic Women, opening in Boston Saturday and continuing through Nov. 10. Keynote conference address will be delivered by the Most Rev. Richard J. Cushing, Archbishop of Boston and Episcopal chairman . . . A general session will feature an address by **Henry Cabot Lodge Jr.**, United States delegate to the United Nations." (Los Angeles Times, Nov., 1954.) "Following is the text of President Eisenhower's address . . . 'My visit today happily coincides with the 10th anniversary of Archbishop Cushing's formal installation as Archbishop of Boston. To him I offer my cordial felicitations.

With you I most earnestly hope that a benign Providence will permit continuance of his splendid service for many years to come. This convention, held in Boston under his auspices for the last four years, typifies his great contribution to American spiritual strength . . .'" (Los Angeles Times, Nov. 9, 1954.)

The foregoing, we feel, stems from a deliberate campaign to convince the American people that the Government and the Roman Catholic Church should go hand in hand, with prerogatives and a preferential status being granted to the latter. But the real doctrine of the Roman Church is that no government of any kind is equal to the church. She is superior to any type of government and is indefatigable in speaking, writing, and working toward this final establishment of the "perfect state," where the Church, in union with the State, is supreme.

An occasional perusal of the bold pronouncements in Roman Catholic magazines and periodicals might jolt non-Catholic Americans who believe in the separation of Church and State into a realization of their probable fate should the Roman Church gain the ascendancy in this country. We leave with the reader the following, taken from *The Sign* (February, 1954), which might serve as a clue to the hierarchy's aim in seeking a preferential status for the Roman Church:

"The Catholic Church is . . . the one and only true Church of Jesus Christ, the Catholic religion is the one and only true religion of Jesus Christ, the Catholic Faith is the one and only true Faith of Jesus Christ; all other so-called Christian churches are spurious. Hence, there is very definitely an essential difference between the Catholic religion and all those others; and, from the aspect of religious profession, there is an essential difference between Catholics and non-Catholic Christians: the former profess the one true Faith and religion of Christ, the latter profess a false religion and faith. Such is the fact . . ."



EYES OF THE WORLD

It Pays to Support Your Church

The new tax bill which President Eisenhower recently signed into law contains important provisions affecting Christian groups. In effect, the new law raises the limit from twenty to thirty percent of total income as the amount which the taxpayer may deduct from his income for charitable contributions. However, the law explicitly provides that the additional ten percent must be limited to gifts to "a church, a convention or association of churches, or a regularly established educational institution, or a hospital."

Farewell, "Marrying Year"!

The following bit of whimsy appeared in *Our Sunday Visitor* on October 3, 1954: "We don't want to appear frivolous, but . . . this actually happened! Some woman hearing the words 'Marian Year' had an idea it was spelled differently and wanted to know what program the Catholic Church would adopt and if she could take an active part. It turned out she interpreted 'Marian Year' as 'Marrying Year,' and no doubt wanted to get herself a man. Every year is marrying year but . . . some, even the Catholic Church can't help. It is a problem to be worked out by

men and women and apparently is working out pretty well without benefit of highly concentrated publicity."

Nuns in Public Schools

Roman Catholic nuns continue to teach in their clerical robes in the public schools of Kentucky, in accordance with a favorable opinion issued by the Attorney General of Kentucky some months ago. Protestant opposition has apparently had little effect, in spite of the fact that some have threatened to refuse to pay taxes. According to one report, there are 85 nuns who teach in the schools of Marion county alone.

School Enrollment Statistics

Nearly four million children were enrolled in Catholic grade and high schools for the fall term, according to an estimate by the U.S. Department of Health, Education and Welfare. In public grade and high schools 29 million students were enrolled. About 94 percent of all pupils not in public grade schools were in Catholic grade schools, while about 84 percent of all high school pupils not in public high schools were in Catholic high schools.

Christian Day Schools

More than 150 ministers and educators assembled in Los Angeles on November 4 for a briefing on the future of the Christian day school movement in California. The session—called by the Advisory Council of Christian Schools—was presided over by the Rev. Kenneth W. Carey, rector of St. Mathews Episcopal Church in Pacific Palisades and president of the group.

The key address of the luncheon was given by Prof. Carl F. H. Henry of Pasadena, member of the faculty at the Fuller Theological Seminary. Emphasizing the need of a partnership in education between public and church-supported schools, Prof. Henry declared:

"We do not condemn public education simply because it is public and we ask the friends of public education not to condemn private education simply because it is private.

"Our nonprofit Christian schools have the task of supplying a spiritual and moral leadership for the world at a moment when public education is unable to make up its mind in this strategic area of thought and life."

Denominations represented at the gathering included Episcopal, Baptist, Seventh-day Adventist, Brethren, Lutheran, Four Square, Evangelical Reformed, Christian Reformed, Free Methodist and several interdenominational groups.

"Religion in American Life"

The annual campaign of "Religion in American Life," a movement backed by Roman Catholic, Jewish, and Protestant laymen, has been given nationwide impetus by top experts of modern advertising on the air and in print. During November, they donated time and space, worth an estimated \$5,000,000, to promoting devotion to the Lord's work. The nationwide drive—to enlist more people in the cause of religion—also is being carried out locally in hundreds of communities.

Christmas vs. Xmas

About twenty percent of an estimated 1,750,000,000 Christmas cards mailed during the 1954 season were of religious design, according to a spokesman for the industry. This is an increase of three hundred percent over the number of cards with a religious motif circulated ten years ago. The reason is that religious leaders and greeting card manufacturers have been waging a "Keep Christ in Christmas" campaign, which has been steadily gaining popular support.

New Marriage Law for Jews

A historic modification of Jewish marriage law—the first in nearly 1000 years—was made public last November 13. The change was said to be the first major innovation since an eleventh century ruling forbidding plural marriages, which, up to that time, had been theoretically possible. It was adopted in a resolution of the Rabbinical Assembly of America, an association of more than five hundred rabbis representing some two million American Jews of the conservative Jewish faith.

Aimed at halting hasty or frivolous divorces, the law calls for a new marriage contract provision which specifies that before divorce proceedings are instituted, there must be an effort at conciliation. This effort would be undertaken by a court of five distinguished rabbis, known as a "beth din."

In the event that either the husband or the wife fails to carry out the terms of the contract, or a decision of the conciliation court is by-passed, certain penalties may be invoked, such as casting a person "out of the fold" or fining him as much as \$30,000.

According to Dr. Louis Finkelstein, chancellor of the Jewish Theological Seminary, the change in the law was designed to impress marrying couples that theirs is "a very serious enterprise which cannot be dissolved by bad temper or rotten coffee."

New Supreme Court Justice

U. S. Circuit Judge John Marshall Harlan of New York was chosen by President Eisenhower last November 8 to be a Justice of the Supreme Court, succeeding the late Justice Robert Jackson. Republican grandson and namesake of Justice John Marshall Harlan, who served on the high tribunal from 1877 to 1911, Harlan is the second member of the high court appointed by the President.

Harlan was born in Chicago May 20, 1899. He is a graduate of Princeton, and also received a jurisprudence degree from Oxford University in England and a law degree from the New York Law School. He is a Presbyterian, is married, and has one daughter.

Father Coughlin in the News

A Federal court jury failed on October 30, 1954, to return a verdict on a \$225,000 libel suit filed against Columnist Drew Pearson by Mrs. Mary G. Gariepy of Detroit, reported the United Press. The suit was based on two broadcasts made by Pearson in 1949 which concerned a Federal income tax case against Mrs. Gariepy's divorced husband, Dr. Bernard F. Gariepy, a physician. In general, the broadcasts said Gariepy was going to claim that \$68,000 of his income tax was tax exempt as a "gift" made by the Rev. Charles E. Coughlin, onetime radio priest, because of alienation of Mrs. Gariepy's affections.

Italian Priest Sued by American Pastor

News from Naples, Italy, reveals that in the neighboring town of Pompei, a Roman Catholic priest started a poster and leaflet campaign against the Rev. Joseph Geno of Springfield, Missouri, pastor of the Assembly of God. In response, Giacomo Rosapepe, attorney from Rome representing Assembly of God interests in Italy, filed a charge of "instigation to delinquency" against the priest in the Court of Appeals of Naples.

Public Aid Given Oregon Parochial Pupils

The Portland, Oregon, School District No. 1 recently became the center of a lawsuit involving the issue as to whether parochial school pupils are entitled to the use of public school facilities. The school board said "No." Judge Alfred P. Dobson of the Circuit Court, County of Multnomah, disagreed.

General Maitland, Air Pioneer, to Enter Ministry

After nearly a lifetime in the military service, Brigadier General Lester J. Maitland, ret., Michigan's civil defense chief, is going to enter the ministry, according to the Associated Press (Sept. 25).

The 55-year old air pioneer said, in announcing his intent, "All my life I served Mammon and now I want to serve God."

Gen. Maitland, who flew with the late Brig. Gen. Billy Mitchell and commanded Clark Field in Manila at the time of the Japanese attack in 1941, plans to become an Episcopal minister.

"I am going into this new work wholehearted and sincerely," he said, "and I have a conviction I can do more good in the ministry than in any other way."

Vocations

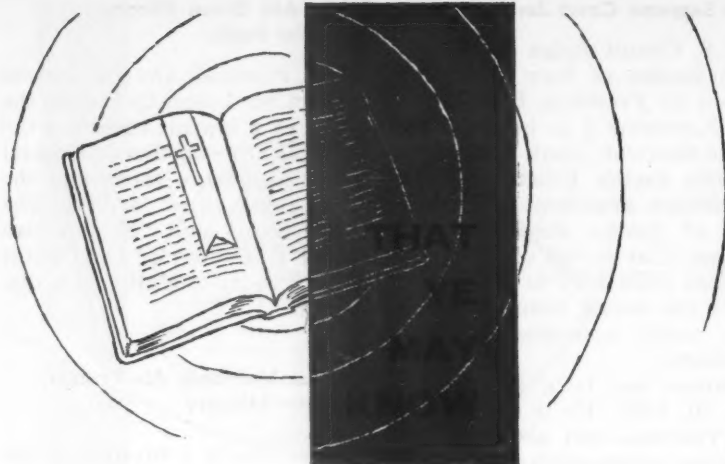
Statistics show that only one out of every hundred Catholic boys and girls follows a vocation to the priesthood or the religious life. The facts strikingly reveal the inadequacy of this one percent. There exists hardly a Diocese or a Religious Order or a Congregation that would not welcome an immediate increase of candidates.

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The Crucifixion of the Flesh

by R. Gordon Short

One of the most provocative paradoxes to be found in the Bible states that a man cannot save his life without losing it; he cannot live without dying. In the Christian's experience two processes are involved, living and dying, and they must go on simultaneously as long as we are in the flesh. In his enthusiasm for living with Christ, the beginning Christian sometimes forgets that it is just as important to die with Christ.

HOWEVER, young Christians are not the only ones who fail to realize this. Nicodemus, a teacher in Israel, when told about the necessity of a re-birth, asked ironically, "How can a man be born when he is old?" How could the old Nicodemus die that the new one might live? He could not at first see that "except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." (John 12:24)

A friend of mine once said to me, "I'll tell you how it is. In all

of us there is some good and some bad. We must cultivate the good and repress the bad." This is what too many Christians think. The fallacy of it becomes obvious when we realize that like David we are shapen in iniquity and conceived in sin (Ps. 51:5), and that out of our hearts proceed "evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." (Matt. 15:19)

"All we like sheep have gone astray," said Isaiah (Isa. 53:6) and "There is none that doeth

good, no, not one." (Ps. 53:3) The simple fact is that there is no good in our nature to be improved. It is all corrupt. If we are honest, we will be forced to admit with Paul, "I know that in me (that is, in my flesh) dwelleth no good thing." (Rom. 7:18)

Because of this, "they that are in the flesh cannot please God," (Rom. 8:8), whereas, on the other hand, "they that are Christ's have crucified the flesh with the affections and lusts." (Gal. 5:24) There must be a painful work of detachment from cherished idols before we can be attached to Christ. We cannot hold on to Christ with one hand and to idols with the other, otherwise we shall be trying to do the impossible — to serve two masters.

In both Jacob and Paul we have examples of those in whom the old man was crucified that the new man might be put on in the Lord. Both had their names changed when the regeneration took place. Jacob, the supplanter, became Israel the prince of God. And Saul, the persecutor became Paul the apostle. When Israel was born of the Spirit, Jacob commenced to die to the flesh, and when Paul put on the new man, which after God was "created in righteousness and true holiness" (Eph. 4:24), Saul, the old man, was daily crucified "that the body of sin might be destroyed" (Rom. 6:6), that henceforth he should not serve sin.

"I am crucified with Christ," said Paul, "nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. 2:20)

"But," you say, "now you speak in parables. What is the flesh? And how is it to be crucified? We know this is not to be taken literally." The flesh we are to crucify is not, of course, our muscle tissue, but our corrupt human nature, our carnal desires. How, then, is the farmer as he plows his fields, the housewife as she washes the dishes, the machinist as he sharpens his tools, to crucify the flesh? The

"how" of this can be summed up briefly: through continual surrender and faith. A dozen times a day, if necessary, we must say, "Take it away, Lord" when temptations assail us. And then we must believe that He does just that in fulfillment of His promise: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." (Isa. 59:19)

One day a housewife who had given her heart to the Lord and had determined to keep self on the cross, found herself feeling in a most un-Christlike mood. To put it bluntly, she felt cranky, irritable, and positively rebellious. Like Jonah she was exceedingly displeased—even angry—with her Lord. Affairs were not going well, prayers had not been answered according to her expectations, and the cry of her heart was "All these things are against me." Discouragement settled over her like a low-hanging cloud, and her world shrank to a narrow gray prison, with no hope of escape.

But as she turned mechanically to clean the dining room, sighing and groaning with every flip of the dust-cloth, the thought came to her, "How can this be? The kingdom of God is righteousness, peace and joy, and here my heart is full of bitterness and complaining. What is the source of all these wars and fightings within, then?"

Remembering that she must "die daily," and that dying daily meant the continual surrender of every thought and desire to the Lord, she knelt down where she was, with the dust-cloth in her hand, and said, "Oh, Lord, I surrender all these thoughts to Thee. Take them, and give me that quietness and peace and confidence which Thou in Thy mercy hast promised to all who will come unto Thee." Then she arose.

Now there was no bolt of lightning from the skies such as struck Paul on the way to Damascus, no voice from heaven such as Elijah heard, no vision of angels such as Jacob saw, to convince her that her prayer was heard. But a few minutes later, while in the kitchen preparing the evening

meal, the housewife found herself singing so happily out of the fulness of a carefree heart that her daughter said, "Mother, you're funny. A little while ago you were sighing so much that I thought you were sick. And now you're singing a silly song."

Crucifying the flesh is not the impossibility it seems. It simply means abandoning self to the Lord, laying one's life at His feet, putting one's plans in His hands, becoming a slave that one may be free, and living in lowly submission to the Lord that one may "sit together in heavenly places" with Christ Jesus. (Eph. 2:6)

From this we conclude that death and sin must ever go hand in hand. We must be "dead to sins," if ever we are to "live unto righteousness." (I Peter 2:24) It rests with our choice as to whether we are to be like the thief on the cross who died in sin, or the one who died to sin.

Isaiah said, "Surely this iniquity shall not be purged from you till ye die." (Isa. 22:14) And David wrote, "For Thy sake we are killed all the day long." (Ps. 44:22)

I like the expression "killed all the day long." We must bear in mind that the "old man" we are commanded to crucify does not die once for all when we turn from him. As long as life lasts, the flesh will lust against the spirit, and the spirit against the flesh. (Gal. 5:17) That explains why Paul said, "I die daily" (I Cor. 15:31), for he was constantly striving to emphasize the fact that we must "put off the old man with his deeds" and "put on the new man, which is renewed in knowledge after the image of him that created him." (Col. 3:9, 10)

Luther touches the core of the matter: "No man is to despair of salvation just because he is aware of the lust of the flesh. Let him be aware of it so long as he does not yield to it. The passion of lust, wrath and other vices may shake him, but they are not to get him down. Sin may assail him, but he is not to welcome it. Yes, the better Christian a man is, the more he will experience

the heat of the conflict. This explains the many expressions of regret in the Psalms and in the entire Bible . . . According to this description a saint is not one who is made of wood and never feels any lusts or desires of the flesh." (Luther, "Galatians", p. 224)

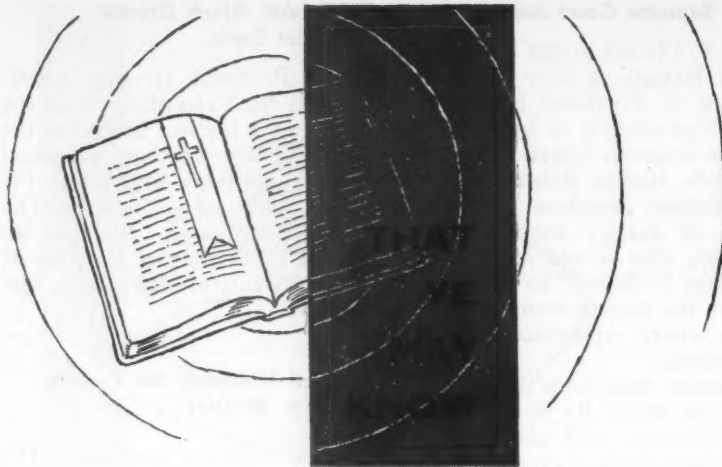
There is one aspect of the crucifixion of the flesh which is frequently overlooked by even the most well-intentioned Christians. Our self-love, our self-satisfaction, must be crucified. The temptation is very great to pat ourselves on the back when we discover a little improvement in our experience. We are always ready and even eager to forget that all our *righteousnesses* are as filthy rags. It must be constantly borne in mind that there is nothing in ourselves of which we may boast, that we can never glory in the flesh. Spiritual pride is the most subtle of all sins.

In every heart there is a cross and a throne. *Self* is continually striving to keep itself on the throne and Christ on the cross, but we must see that *Self* is kept in the place of death, and Christ on the throne. We must ever bear one thought in mind: that we do not only die that we may live, but we live that we may die! This is quite the opposite of what the ascetics did, but they constantly mortified the flesh in order that they might attain to life.

We have all seen deciduous trees to whose branches dead leaves have continued to cling throughout the winter, in spite of winds and storms. But what raging tempests could not accomplish is achieved by the new life that comes to the tree in the springtime. Buds sprouting from the sap-filled branches soon force the old leaves to drop off, so that the tree is covered with the fresh green growth that heralds the season of rebirth.

I know a man who at the time of his conversion said to his future pastor, "Now please don't ask me to give up card-playing and dancing. I love these and simply can't see anything wrong in them." The minister, a discernor of spirits, saw before him

(Continued on page 29)



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good, no, not one." (Ps. 53:3) The simple fact is that there is no good in our nature to be improved. It is all corrupt. If we are honest, we will be forced to admit with Paul, "I know that in me (that is, in my flesh) dwelleth no good thing." (Rom. 7:18)

Because of this, "they that are in the flesh cannot please God," (Rom. 8:8), whereas, on the other hand, "they that are Christ's have crucified the flesh with the affections and lusts." (Gal. 5:24) There must be a painful work of detachment from cherished idols before we can be attached to Christ. We cannot hold on to Christ with one hand and to idols with the other, otherwise we shall be trying to do the impossible — to serve two masters.

In both Jacob and Paul we have examples of those in whom the old man was crucified that the new man might be put on in the Lord. Both had their names changed when the regeneration took place. Jacob, the supplanter, became Israel the prince of God. And Saul, the persecutor became Paul the apostle. When Israel was born of the Spirit, Jacob commenced to die to the flesh, and when Paul put on the new man, which after God was "created in righteousness and true holiness" (Eph. 4:24), Saul, the old man, was daily crucified "that the body of sin might be destroyed" (Rom. 6:6), that henceforth he should not serve sin.

"I am crucified with Christ," said Paul, "nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. 2:20)

"But," you say, "now you speak in parables. What is the flesh? And how is it to be crucified? We know this is not to be taken literally." The flesh we are to crucify is not, of course, our muscle tissue, but our corrupt human nature, our carnal desires. How, then, is the farmer as he plows his fields, the housewife as she washes the dishes, the machinist as he sharpens his tools, to crucify the flesh? The

"how" of this can be summed up briefly: through continual surrender and faith. A dozen times a day, if necessary, we must say, "Take it away, Lord" when temptations assail us. And then we must believe that He does just that in fulfillment of His promise: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." (Isa. 59:19)

One day a housewife who had given her heart to the Lord and had determined to keep self on the cross, found herself feeling in a most un-Christlike mood. To put it bluntly, she felt cranky, irritable, and positively rebellious. Like Jonah she was exceedingly displeased—even angry—with her Lord. Affairs were not going well, prayers had not been answered according to her expectations, and the cry of her heart was "All these things are against me." Discouragement settled over her like a low-hanging cloud, and her world shrank to a narrow gray prison, with no hope of escape.

But as she turned mechanically to clean the dining room, sighing and groaning with every flip of the dust-cloth, the thought came to her, "How can this be? The kingdom of God is righteousness, peace and joy, and here my heart is full of bitterness and complaining. What is the source of all these wars and fightings within, then?"

Remembering that she must "die daily," and that dying daily meant the continual surrender of every thought and desire to the Lord, she knelt down where she was, with the dust-cloth in her hand, and said, "Oh, Lord, I surrender all these thoughts to Thee. Take them, and give me that quietness and peace and confidence which Thou in Thy mercy hast promised to all who will come unto Thee." Then she arose.

Now there was no bolt of lightning from the skies such as struck Paul on the way to Damascus, no voice from heaven such as Elijah heard, no vision of angels such as Jacob saw, to convince her that her prayer was heard. But a few minutes later, while in the kitchen preparing the evening

meal, the housewife found herself singing so happily out of the fulness of a carefree heart that her daughter said, "Mother, you're funny. A little while ago you were sighing so much that I thought you were sick. And now you're singing a silly song."

Crucifying the flesh is not the impossibility it seems. It simply means abandoning self to the Lord, laying one's life at His feet, putting one's plans in His hands, becoming a slave that one may be free, and living in lowly submission to the Lord that one may "sit together in heavenly places" with Christ Jesus. (Eph. 2:6)

From this we conclude that death and sin must ever go hand in hand. We must be "dead to sins," if ever we are to "live unto righteousness." (I Peter 2:24) It rests with our choice as to whether we are to be like the thief on the cross who died *in* sin, or the one who died *to* sin.

Isaiah said, "Surely this iniquity shall not be purged from you till ye die." (Isa. 22:14) And David wrote, "For Thy sake we are killed all the day long." (Ps. 44:22)

I like the expression "killed all the day long." We must bear in mind that the "old man" we are commanded to crucify does not die once for all when we turn from him. As long as life lasts, the flesh will lust against the spirit, and the spirit against the flesh. (Gal. 5:17) That explains why Paul said, "I die daily" (I Cor. 15:31), for he was constantly striving to emphasize the fact that we must "put off the old man with his deeds" and "put on the new man, which is renewed in knowledge after the image of him that created him." (Col. 3:9, 10)

Luther touches the core of the matter: "No man is to despair of salvation just because he is aware of the lust of the flesh. Let him be aware of it so long as he does not yield to it. The passion of lust, wrath and other vices may shake him, but they are not to get him down. Sin may assail him, but he is not to welcome it. Yes, the better Christian a man is, the more he will experience

the heat of the conflict. This explains the many expressions of regret in the Psalms and in the entire Bible . . . According to this description a saint is not one who is made of wood and never feels any lusts or desires of the flesh." (Luther, "Galatians", p. 224)

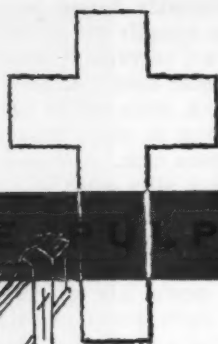
There is one aspect of the crucifixion of the flesh which is frequently overlooked by even the most well-intentioned Christians. Our self-love, our self-satisfaction, must be crucified. The temptation is very great to pat ourselves on the back when we discover a little improvement in our experience. We are always ready and even eager to forget that all our *righteousnesses* are as filthy rags. It must be constantly borne in mind that there is nothing in ourselves of which we may boast, that we can never glory in the flesh. Spiritual pride is the most subtle of all sins.

In every heart there is a cross and a throne. *Self* is continually striving to keep itself on the throne and Christ on the cross, but we must see that *Self* is kept in the place of death, and Christ on the throne. We must ever bear one thought in mind: that we do not only die that we may live, but we live that we may die! This is quite the opposite of what the ascetics did, but they constantly mortified the flesh in order that they might attain to life.

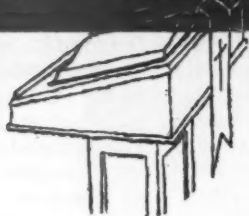
We have all seen deciduous trees to whose branches dead leaves have continued to cling throughout the winter, in spite of winds and storms. But what raging tempests could not accomplish is achieved by the new life that comes to the tree in the springtime. Buds sprouting from the sap-filled branches soon force the old leaves to drop off, so that the tree is covered with the fresh green growth that heralds the season of rebirth.

I know a man who at the time of his conversion said to his future pastor, "Now please don't ask me to give up card-playing and dancing. I love these and simply can't see anything wrong in them." The minister, a discernor of spirits, saw before him

(Continued on page 29)



STARS OF THE CALVARY



On New York's fashionable Fifty-seventh Street, hemmed in by world-famous concert halls, towers a seventeen-story stone and steel monument to God. On November 27, 1846, fourteen persons gathered on a stormy night to organize what has evolved into today's widely known Calvary Baptist Church, with its active membership of approximately eleven hundred. Dr. John S. Wimbish is the present pastor. Eleven years ago Rev. H. Clay Mitchell, whose sermon we are featuring this month, began work as assistant pastor at Calvary.

Resolved---

TO DO BETTER IN '55

By Rev. H. Clay Mitchell

New Year's Resolutions are as seasonal as Christmas trees—and are almost as easily and quickly discarded. Both are fine things, but while Christmas trees are meant to satisfy a passing desire for beauty and pleasure, resolutions signify a dissatisfaction with self and a desire and determination to establish worthwhile and lasting habits. The dawn of a new year is the natural time to start down the new road, and the remaining 364 days are left to reveal the sincerity of the venture.

The origin of such resolutions is the realization of the need for a change, a change for the better. No one ever gives time or thought

to making resolutions without first being convicted of some lack, some bad habit, or some ill-doing. A failure to make New Year's resolutions is probably due to an ignorance of any personal lack, bad habit, or ill-doing. Such individuals fail to see themselves as others see them. They are satisfied to drift downstream, to travel with the crowd, offering no resistance to the forces that drag them onward.

However, once a well-deserved resolution is made and put to practice with all sincerity, the ugly facts of reality become very startling. The grooves of habit are so deeply worn that every ounce of will power and force of

determination is called upon to change course. Only too seldom do the higher motives prevail. The deep ruts of habit automatically steer the old course against all attempts to alter direction.

In a rather striking way, this annual attempt to "turn over a new leaf" typifies what happens in the spiritual realm. The Apostle Paul deals with this truth in speaking to the Christians at Ephesus when he refers to salvation as "repentance toward God and faith toward our Lord Jesus Christ." (Acts 20:21)

First of all, there can be no repentance toward God without the realization of sin and of the need for such repentance. Conviction must be present before such a step is taken.

When Christ dealt with the rich young ruler (Luke 18:18-25), He discovered a person who was blind to his own need for repentance and a complete turning toward God. He was undoubtedly a much respected young man of high moral character. However, his question to Jesus revealed a knowledge of some lack in his life or some further step necessary for complete spiritual victory. That he turned away sorrowful is one of the tragedies of Scripture.

All too frequently, Christ's declaration "Ye must be born again" (John 3:7) falls on deaf ears when addressed to the highly principled, morally scrupulous individual. He belongs to the class referred to in modern evangelical terminology as the "up-and-out," in contrast to the "down-and-out" who inhabit "skid row." Like the Pharisee who went up into the temple to pray (Luke 18:10-14), he thanks God that he is not as other men are—he doesn't lie, or cheat, or steal, or drink, or beat his wife. He has "need of nothing," and knows not that he is "wretched, and miserable, and poor, and blind, and naked." (Rev. 3:17) But once he is brought to a realization of his condition, through the working of the Holy Spirit on his heart (John 16:7-11), such a man will resolve to follow God, or "repent toward God."



REV. H. CLAY MITCHELL

But the faith of Christ is sufficient. No redeemed and restored individual from either "skid row" or "Park Row" will ever be able to say that it is his own ability to "hold out" with regard to his resolutions that has saved him. His testimony is to the saving and keeping power of Jesus Christ, to "faith toward our Lord Jesus Christ."

It must be noted that there is a proper sequence here. First, there is repentance, then faith. And one is incomplete without the other. The book of James deals with the one who claims "faith toward our Lord Jesus Christ" but has never repented toward God. His life is characterized by a lack of Christian works, or is taken up with the things of this world. In spite of the testimony that he has faith toward Jesus Christ, something is missing, and that "something" is repentance toward God.

A need must be known before a resolution is adopted. The success of the resolution depends upon the power to enforce it. When that power is from God, and God alone, victory is assured and lies only in the faith to grasp it.

Paul, in his very human way, expresses the predicament of the man—or should we say the Christian?—who makes resolutions when he says: "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do." (Rom. 7:18-19)

But thank God, he presents the solution: "I can do all things through Christ which strengtheneth me." (Phil. 4:13)

And John adds: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." (I John 5:5, 4)

END

Cardinal

(Continued from page 10)

Rome is the same today as she was in the Reformation, but are we? Does Protestantism now dwell in temples of marble and precious wood, clothed in silk and scarlet, living deliciously? Since she has not yet been punished for her sins, does she say to herself that she will not see sorrow—here?

Rome has many daughters. Any organization which duplicates her corruption will also share her judgment.

Does Protestantism compromise her principles with the world for membership or money, prestige or power? Does she solicit Church-State alliances or support? The Reformers rejected Rome as their Mother, and would we become her Sister?

In the coming conflict, neither State nor Apostate will befriender, but may rather betray. We alone still possess the one weapon which has always defeated the enemies of Christianity: The Word of God.

The Reformers were either right or wrong! If they were wrong, then neither long-continued nor apologetic independence will excuse our separation from the "Church." But if they were right, then let us act accordingly, not in hate or retaliation, but in Christ-like love fortified by knowledge. (Matt. 10:16)

Must God resurrect Wycliffe, Luther, or Knox to restore the Reformation? The Roman Church is either Apostle or Apostate. Her members are either saved or unsaved. Her practices are either salutary or sinister. Rome herself demands that we decide.

Have we so soon forgotten the blood, sweat, and tears of our ancestor martyrs? In the advance of creeping Catholicism there will be no room for fifty percent Protestants. (Rev. 3:1)

Rome is making a final supreme effort to recover and reconvert. Dare we do less than match, if not exceed, her efforts? Dare we delay? Today's compromises pre-empt tomorrow's surrender.

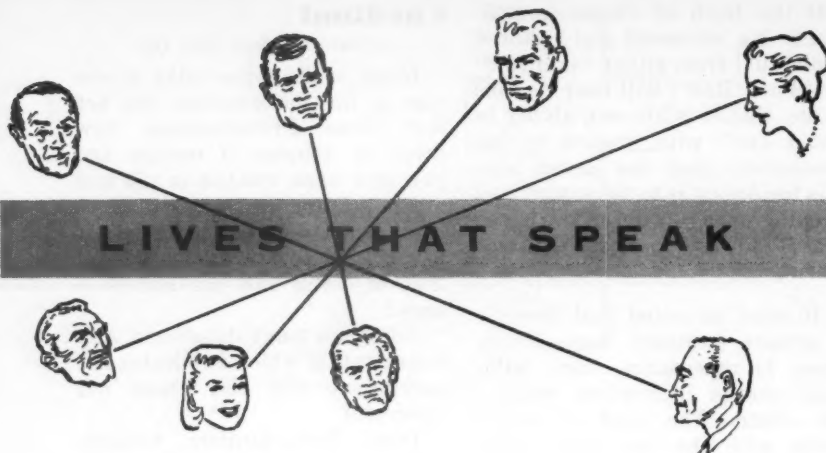
(Note: All page references: *Faith of Our Fathers*, by James Cardinal Gibbons, 1904 edition, unless otherwise indicated.)

Secondly, when this resolve is made, or repentance toward God is effected, changes necessarily take place. In the case of the "down-and-outer" the conflict between the new life and the old is manifested in the physical habits to be overcome. Likewise, changes in attitudes and personality accompany the new resolves of the "up-and-outer" and follow his repentance toward God.

Just as the wreckage of well-intended New Year's resolutions piles high, so also can discarded spiritual resolutions mount up. Many a "down-and-outer" is so shackled to Satan through degrading habits that he despairs of any victory. Even though there is an ever-present realization of a deep need to repent, such a one refuses to attempt any resolve or repentance. Even so do we find many who refuse to repent saying, "I could never hold out." For all practical purposes their condition is no worse than that of the one who repents but falls by the wayside.

But the Apostle Paul did not stop at the half-way mark. He declared the way of salvation to consist of "repentance toward God and faith toward our Lord Jesus Christ." This is the victory that overcomes. (I John 5:4)

The grooves of sin and ungodliness (anything which does not put God first) are worn so deeply that it is impossible to make a change in one's own strength.



Beyond Jacob's Well

By Dr. Gaspar Langella

Here he was, Dr. Gaspar Langella himself, the brilliant young scientist, the logist of categorical "rerum novarum," the Roman Catholic priest, trying to soften the almost volcanic spiritual rebellion of his inner being and avoid any reference to great accomplishments we knew were awaiting him were he to remain in his present position.

Here he was talking to us, his new friends, and in the outburst of unsurpassed sincerity, characteristic of those who are accustomed to bathe in the crystal waters of truth, confessing laconically, but with the force of many waters, that the rivers of spiritual dissatisfaction flowing from his heart had left only a chaos of unhappiness in his life.

"There is a big vacuum within me . . . I feel like a lost soul!" were his words of confession.

When men arrive at that conviction, there is not much that a man can do, and all his knowledge and ability, his presumption to help the helpless is only a pale beam in the presence of the sun at its zenith. God had already embraced Dr. Langella and had given him the sublime welcome to a returning son. We merely sat with him at the banquet God had prepared for him.

Today Dr. Langella is attending a theological seminary for spiritual orientation, under the sponsorship of Christ's Mission. He has truly gone beyond Jacob's Well, for Christ had said to him: ". . . the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth." (John 4:21, 23, 24)

WHEN I look retrospectively at my life-experience, suspended between the dialectical contraries of finity and infinity, time and eternity, sinfulness and grace, I fully sense the deeper implications (somewhat ironic) of Christ's words in Matthew 9:12: "They that be whole need not a physician, but they that are sick." Gaping at the void which extended between those alternatives that constitute the pattern of all human existence, I do confess, before the Great Physician, helplessness in my innermost self, and I do acknowledge the sin of spiritual pride which I shared in common with the church into which I was born.

Now that I have matured to self-consciousness of the perennial and inescapable ambiguity of the human predicament, I have come to choose the risk and moral responsibilities of that freedom which is only in Christ, as opposed to the ultimacy of self-righteousness embodied and institutionalized in the Catholic world-view.

Since my boyhood, I had found myself struggling in the dilemma of human contradiction, of being responsible for much more than I could make good. Realizing the futility of trying to live up to those standards I could still envision, I had nevertheless found no release from that plight by means of ritualism or sacramentalism. Finally, as a grown man, I could not help concluding that the bold definitiveness of the Catholic sacramental world-view was something little short of an enormous pretension: in plain words, a nothingness.

Projected across the inescapable sorrow of the human comedy, over the pluri-dimensional screen of the war and its aftermath, I could clearly perceive the inadequate epistemology of a church that considered herself high above the human lot. This same church, not satisfied with presuming to mediate to men God's mercy and judgment, dared to consider herself above that divine judgment and not needful of God's mercy. She boldly advanced her claim to be above space-time determination, thus usurping that place

which belongs only to Christ, the Eternal Mediator.

I came to realize that the Church, as a collective unit, was committing the sin of self-righteousness. Confronted with the subtle boldness of the sin of claiming to be sinless, I knew that I shared in the enormity of this sin, and I was sick at heart. But there was no help, no healing in my church. In desperation and contrition I turned to the Great Physician to plead hourly and daily the Grace of God, which is by faith.

Only now as I look back can I fully realize how much of my mature approach to Christ I owe to the human environment and the particular historical setting in which I was brought up.

BORN on the thickly populated slope of Mt. Vesuvius, imbedded in centuries of human endeavor and failure, I was early acquainted with the incomparable lure and beauty of nature, luxuriant and resilient in its struggle over the bleak primeval forces of volcanic destruction. The drama of nature was paralleled on the human level by the pathos of a people whose genius, born out a unique sense of human comedy, is expressed in a wealth of voices and colors.

The years I spent at the State University of Naples were very profitable. They were years of intellectual recollection and intensive study. The humanistic atmosphere in which I had spent my boyhood had given perspective and vision to my youthfully extroverted vitality, enlarging the perception of the world around me. That background proved to be an asset, for as I progressed in years the world around me rarely offered more than a spurious mixture of muddy thinking and a cheap form of Machiavellism.

Those were the years when the iron-clad rule of Fascism had encroached upon and virtually obliterated all liberties, public and private. In a time of restricted liberties, when conformity is the rule and the eye of the man in the street is fixed on the windcock as the only moral guide, life itself becomes an inferior caricature, a

shadowy ersatz of existence, from which zest and color are missing. Eager adolescent that I was, I could not possibly dismiss the challenge of the world around me. If life were a dialogue between the self and others, I had to enter my human community to see who I actually was. I had to come to an awareness of the eternal human categories, to the first understanding of exasperating human reality.

It was on a bright midsummer afternoon that two elderly gentlemen came to my father's medical office. As it was about closing time, they stayed with us for supper. I soon perceived that the atmosphere at the table was different from the usual. Hushed voices and expressions of great concern made me feel that I was facing something new, something different from my home — and school — enclosed world.

of the rigors of penitentiary life.

A SOMBER SHADOW darkened my youthfully sparkling vision. I came to an awareness of the drama of my people, not as a spectator any more, but a person irrevocably committed to the same predicament. The war had broken out, and I could witness the intrinsic malice of a totalitarian regime that taught the people to accept the cult of violence, to practice the code of might over right.

An essential character of any totalitarianism is the fact that the citizen finds it impossible to remain outside the system, since totalitarian politics penetrates and permeates the whole life: family, culture, religion, business, and external activities. Militarization and regimentation had reached the point where even children six years old had to be



Dr. Langella (looking up) stands to the immediate left of Pope Pius XII.

Two university students, convicted of passing anti-Fascist propaganda, had just been sent to an ill-famed penitentiary in the malaria-infested marshes of lower Lucania. My father happened to be on intimate terms with the physician in charge of the penitentiary, and these two gentlemen had come to plead with him, on behalf of the boys' parents, to contact his medical colleague for the purpose of relieving the two students of some

registered as Sons of the She-Wolf and receive Fascist education.

Though too young for military service, I had no chance to escape the lot of all the university students, who were subject to compulsory regimentation. Trying to dodge the summons, I found myself twice before the disciplinary commission of the G.U.F. (the Fascist university organization). With my shoelaces and trouser's belt removed, I spent two nights

in prison, in a rather neat cellar underneath the old building of the University, where the Fascist militia had its headquarters.

Three days after, I was safe within the walls of a Catholic Seminary.

Now I was out of reach of the Fascists, as I was protected by the Lateran Treaty. I had bargained one regime of curbed freedom for another . . . But for the time being I was safe; because of the close alliance between the State and the Church, I was covered by immunity. As a matter of fact, the church in Italy had become an attaché of the Fascist regime, since, according to the Lateran Treaty, all the appointments made to bishoprics and both major and minor benefices could be rejected by the Fascist government for political reasons. Consequently, all clergymen appointed to any responsible positions were actually chosen from among those who had professed Fascism and were devoted to the Fascist authorities. A mere coterie of clergy so chosen and placed in the key positions of the church, and paid either entirely or in part from state funds, could not fail to be a warranty in the eyes of a tyrant. Shielded by this political conjuncture, I was really facing one of the basic antinomies of the Catholic Church: the discrepancy between the power motivation and the religious motivation. Homiletic effusions could not conceal the ruthless desire for power.

As the collapse of Fascism became imminent, I found myself caught in the spirals of a terrific desert storm, tossed around in a hot, thick atmosphere of yellow dust with no possibility of orientation and escape.

WITH the country divided in a twofold allegiance, an occupation army ravaging cities and countryside, and a civil war flaring up, I went to the heavily timbered Appenine backlands. Sharing a close intimacy with nature and the creatures of the mountains, I was brought to a restatement of the very terms of my dialogue with the world around me. So far, I had taken

a rather cavalier attitude toward my responsibility to society. But at that juncture, the narrow furrow I had dug for myself in a fictitiously solid and compact world came to its intersection with the confused thoroughfare where all humanity meets. I was thrust into a society with minimal standards of behavior, stripped of all the skin-deep attributes of domestication. The only lasting law appeared to be that of the fang and the club.

This life of the jungle was particularly discouraging in its challenge to my rooted mental habits. I was forced to admit that I really knew nothing of what I thought I knew. As the outside world returned to me its image — very different indeed from the one that hope and juvenile illusions had dictated to me, — I came to the realization that so far I had been chasing my own shadow.

While the civil strife was being dragged into the political and social unrest of the aftermath of the war, I was ordained a Catholic priest, in 1945. In 1947, on completion of the university curriculum, I attained a Doctor of Sciences degree at the State University of Naples. By 1948, I was appointed research assistant professor in the department of zoology of the same university.

These were years of drudgery and hard mental struggle, as I was battling with the inadequacy of the Catholic world-view to give content and scope to the amorphous world which was in convulsions around me. The inadequacy of the sacramental polity which, capitalizing on the complete dependence and helplessness of the faithful, had become the instrument of a power-hungry hierarchy, was blatantly clear. Once the faithful surrenders his inalienable personal relations with God to an all-powerful organization, he is bound to remain forever under-age spiritually. This view of the spiritual immaturity of the Catholic-at-large was confirmed wherever in Europe I could observe mixed-religion communities at work.

On the other hand, I was told that the senility of the European

scene, rather than Catholic polity, was responsible for that inadequacy. Furthermore, I was challenged with the vitality of American Catholicism and its far-flung accomplishments.

So it was that in 1951 I came to the United States, prepared to witness the New World realization of the Catholicism that in centuries of clerical rule had spread chaos and demoralized Europe. But it proved to be a frustrating experience, and my expectations soon faded. The god had failed.

In spite of the rather impressive display of a vast churchly organization, the basic Catholic antinomy was there, unchanged except for bigger dimensions. Through the painstaking work of the parish priest and the innumerable orders of nuns in schools and hospitals, American Catholicism is committed year in and year out to the winning of America as a whole, and to the radical modification of that acceptance of freedom by which Roman Catholicism is tolerated in the United States. Subdued to a sanguine hierarchy, the American Catholic, like his European counterpart, has "no other right than that of allowing himself to be led, as a docile sheep, to follow his shepherds" (as Pius X had boldly stated in a memorable pronouncement).

I found the same epistemological inadequacy of the sacramental system, which, it seemed to me, had reached the dullest degree of automatism. Religious categories were neatly and "efficiently" pigeon-holed, I discovered, and the faithful pinned down with a perfect filing system. Quite a pitiful fate indeed for Christianity, which fundamentally is a living form, whose spirit no one can bottle up in jars with well-pasted labels. A system is certainly no better than the kind of men it yields.

The hallmark of this by-product of Christianity is the fact that so many who are rated as good and practical Catholics entirely miss the standard of Christianity. They live wrapped-up, self-centered lives with little

or no sympathy for those outside of themselves. As their lives become increasingly empty, they crawl all the more within themselves, vainly trying to fill the inner vacuum. They never reach spiritual and religious maturity. They never experience that inner growth, which is the kernel of the truth that the Kingdom of Heaven is within us. They never grow to a mature relationship with life, since the Catholic exclusive world-view institutionalizes the relation of subject to ruler, slave to master, dependent and obedient child to parent.

True Catholicism expresses itself through commands given and received; it approves of submission; it never gives an enlarged but always a restricted freedom; it never encourages one to link himself, in joyful service, with the world's life-giving forces. But the real danger of that world-view, in days like these of almost unrelieved darkness, is the distrust of intelligence.

One cannot be, at the same time, intelligent in his approach to reality while imbued with prejudices, clear in his thinking while restricted in his reasoning. The exercise of intelligence is forbidden to Catholics, as all thinking has already been done and all decisions already made for them at a higher level. That explains why they prefer to adhere to a judgment already passed and live in inert security rather than achieve a personal opinion through painstaking research, by freely confronting, questioning, and interpreting the data of experience with an open mind.

A fear of intelligence is developed, along with the fear of being thrown into situations which would require courage to face. That distrust of intelligence is synonymous with the fear of freedom, the fear of having to assume the responsibility of unforeseen decisions.

BUT was this Christianity? Was this what Christ died for — to make men fearful and make them slaves? Or did He mean something else when He said that "the truth shall make you free"?

These questions I had to face, for I had reached the stage of

complete disillusionment with the restrictions of religious traditions as I had known them. Unable to seek guidance within my own church, I determined to contact the one person who I thought could understand my situation.

Last May I found myself directing my steps toward the office of Christ's Mission, where I was introduced to the man who could speak my language, who had preceded me in separating himself from the inadequacies of man-made religion in the guise of Christianity. With deep understanding, Dr. Walter M. Montañó listened to my importunate questions and sympathetically led me to look beyond that pale which for so many years had marked the limits of my spiritual enclosure. Till that time, I had always seen that world beyond the Catholic pale with the mind-set of a Roman priest. Even in my philosophical probing, I could hardly go beyond these stereotypes. My very standards of

appraisal had had reference to the traditional Roman Catholic concepts of true and false.

But now I had reached the very end of the slowly maturing progress from the restrictions of religious tradition to the freedom which is in Christ. Having undergone all the intermediary stages, I was to shed that hard pellicle of self-righteousness which I had inherited with my Catholic world-view and which had become second nature. To remove that obstacle, I had to readjust my spiritual relationship, from church-centered to Christ-centered. I had to shed the fig-leaf security of a churchly-imputed righteousness to take on the risk of freedom in Christ, which forms the essence of the adventure of Christian life.

My fellowship with Dr. Montañó led to a real encounter with Christ. My ego was shattered, but afterwards I felt cleansed and forgiven. I went through

(Continued on page 28)

IT'S AFRICA NOW OR NEVER!

Political and social unrest in Africa increase. Pent up hatreds and fears find expression in criminal assault, race riots and the murderous Mau Mau raids. Africa today is threatened with a revolution which might end unlimited missionary activity on "the dark continent."

Christ is the only answer to Africa's problems, for spiritual need is the basic need of Africa.

**PTL launches Africa campaign in 3 territories
Distributes Scriptures in 8 Languages**



January, 1955, marks the beginning of the great POCKET TESTAMENT LEAGUE campaign of Scripture distribution and mass evangelization in Africa. The mounting crisis and the pressure of time in Africa are challenging missionary leaders who have asked PTL to undertake this far-reaching campaign.

The first large-scale evangelistic effort will begin in Kenya, the Belgian Congo and Tanganyika. Scriptures are printed in the six main tribal languages of these territories, in addition to English and French.

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Your prayerful support is the life-blood of this campaign! We urge you to pray as never before for the people of Africa—that the Gospel may reach their hearts before it is too late!

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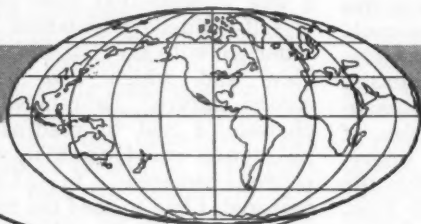
—ALFRED A. KUNZ, Executive Director—

The Pocket Testament League

156 FIFTH AVENUE, NEW YORK 10, N. Y.



UNTO THE UTTERMOST



Latin America

What does a professor of Missions look for when he visits a mission field for the first time? Church buildings? Local customs? Evidences of persecution? Statistics of conversions?

A significant answer comes from the pen of Willis Church Lamott, of the San Francisco Theological Seminary (Presbyterian), who spent a sabbatical with his wife in several of our neighboring Latin American countries. Since he was already well acquainted with the Orient, he was particularly interested in learning why the development of the Church in Latin America has been different from that across the Pacific. He writes in *The Seminary Chimes* (September 1954) the following relevant commentary:

"Last summer I made a flying trip to South America, under the auspices of the Board of Foreign Missions, and was able to check on my impressions of the progress of the Church in the Southernmost countries. The great progress of Evangelical Christianity in Brazil and its gathering momentum in Argentina are among the most hopeful facts of world missions today. In December my wife and I started out on a leisurely six-months sojourn in Mexico, Colombia, and Central America, interrupted by a brief interlude in Cuba . . . By staying weeks rather than days in the various missionary centers we were enabled to arrive at some very definite, although tentative, conclusions

about the subject we were studying.

"In many countries Protestantism is being persecuted or at least placed under severe disabilities. Even in liberal Costa Rica, the archbishop in a series of newspaper articles equated Protestantism and Communism, quoting the Committee on Un-American Activities to the effect that there were 7,000 Communists in Protestant churches in the United States. The situation in Colombia has received wide publicity, and it is still uncertain as to the degree to which that country is to remain open even in a limited way to evangelism. In Mexico, on the other hand, where all church buildings are the property of the state, and where non-Mexicans cannot perform religious functions or ecclesiastical organizations sponsor educational institutions, a growing leniency toward Catholicism has resulted in greater freedom being granted Protestants.

"Our missionaries are fitting themselves into the life of the indigenous churches, although devolution, except in Mexico, has not advanced as far as in the Orient. Their service is especially effective and appreciated in the fields of radio, visual education, student evangelism, literacy, literature, conference and camp activities, and aviation. The work for the Mayan, Mam, and Quiche Indians is a well-integrated comprehensive approach that aims at creating a Christian community.

"The word 'apostolic' best describes our impression of the na-

tional Christians. Their faces beam, their voices ring when they give their testimonials or lift them in prayer or song . . . The experience of fellowship with Christ and with one another is everywhere evident, and although there are lapses from the highest standard, the warmth of the sense of community sustains them and keeps them from developing a minority complex. Some of the best sermons we heard were given by elders. It is to be hoped that with the growth of church form and program, the freshness of this period of evangelistic ardor will not be lost."

Venezuela

An unusual story of the strange power of the gospel message comes from the town of El Socorro, Venezuela, where Roman Catholic opposition to Evangelical Christianity follows the usual pattern of most South American countries.

One of the local priests, unlike his confreres who constantly try to hinder the work of Protestant missions, made it quite clear that he intended to help the much despised "Evangelicos." Clarence W. Ollson, writing in the *Pentecostal Evangel*, tells of his visit to the home of this unique priest:

"Soon the door opened and before our eyes stood a tall, slender Spaniard dressed in a long, white robe. We addressed him as *Padre*. He called us 'hermanos' (brethren) and welcomed us in with a gracious smile. A few minutes later he led us out of the house and along the street to a large lot just one block from the Catholic temple on the town's plaza. This was a most beautiful spot, covered with shade trees and in the very heart of the city. Our friend, the priest, made it clear to us that this lot belonged to him and he wanted to give it to the Assemblies of God for the erection of a new church building. This was a most unusual and amazing thing to us—almost unbelievable."

Several days later, "our friend, the priest, met us in the street. Without delay, he began to make out the legal papers, giving us title to the property. Within three hours' time the papers were

signed and turned over to us and the record of change of ownership was in the town's register.

"While questioning this most unusual happening — a Catholic priest showing intimate friendship with Protestants—he said that he had told non-Protestants that the Protestants teach a much higher moral standard than the Catholics. If that be the case, he had said, why then should he not help them?"

Without sermonizing, we would like to add that the witness of a dedicated Christian life is sometimes the most powerful instrumentality for reaching Roman Catholics, whether in the Dark Continents or in the enlightened United States.

Mexico

In spite of relative freedom from the tyranny of the Roman Catholic Church because of the government's restrictions, Mexican Christians are not altogether free from the spectre of persecution and death. A letter recently received by the Baptist *Standard* (q.v., Nov. 12, 1954) from missionaries in Oaxaca, quotes verbatim an article published in the local newspaper headlined by the ominous words in inch-high letters: "The Protestant Invasion in Some Towns May End in Bloodshed and Death."

The article made mention of the "foreign penetration" and the "propaganda of diverse Protestant sects" which, they claim, is "causing profound divisions which may give rise to incalculable bloodshed that peace may be reestablished among the people."

The article closes with the following paragraph: "If it is true that we breathe the surrounding air of freedom in expression and thought, as is proclaimed by our constitution and the democracy in which we live, it is not so much that those who invade Mexico to conquer the faithful are taking advantage of the liberty, but they perversely desire to destroy the unity of the indigenous belief which is the most vulnerable spot to weaken the foundation of traditional faith and patriotism."

According to Robert Klingberg, in *The Standard*, the article in-

cited local townspeople to persecute the missionaries in several areas. In one town, the Christians were forced to guard their homes against attack night and day. In another village, it seemed for a time that the Christians might be wiped out completely.

But God had other plans. "The Lord gave sympathy and support from some important civil authorities," writes Mr. Klingberg, "and finally the leaders of the group which had threatened the Christians in one village were called before the federal officers and were informed that they would be held responsible for any harm

done to the Christians, either to their person or to their property.

"Our missionaries wrote in the sequel to the account of the persecution, 'The trouble has since been settled and the Lord has triumphed gloriously. The Christians remained firm. Some of our young men proved themselves faithful and valiant and we rejoice for them.'

"The above, of course, is according to the usual pattern. The gospel does create divisions and does arouse antagonism and even persecution. But we thank God for the victory that has been won."

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Rev. Jacob Peltz

From Milan, Italy, a refugee writes:

"Let a poor German Hebrew Christian, who has suffered so much through Hitler's persecution, express his warm thanks for your magnificent CARE food parcel. I am 66, quite alone, and must struggle hard for a living. Your gift is really great."

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"Help us in our great need! We have no money. We are ill and hungry!"

From a medical student in Germany we have this message:

"We had just 57c in our purse when your CARE food parcel came. We thank you from the bottom of our hearts."

Please do pray for us and send a gift to help our ministry amongst the poor and bereft, the young in our Children's Home, the aged Hebrew Christians with no one to care for them, and the young Hebrew Christian converts suffering persecution for His sake. The need is very great. Please help us. Address communications to:

THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE

Rev. Jacob Peltz, Ph.D., B.D., Secretary, Depr. CC

U.S.A. — 4919 N. Albany Ave., Chicago 25, Illinois

Canada — 91 Bellevue Ave., Toronto, Ontario



Curious Superstition

... Your problem about purgatory shows that you have somehow acquired the notion that the Bible contains the sum-total of Christianity. This curious superstition developed about 400 years ago, soon after the invention of printing. Actually the Bible is only a part of Christian teaching. You will find very little about purgatory in the New Testament. However, it has been a part of Christian doctrine from the beginning and hence we accept it as revealed by Christ.

Catholics don't "pay" the priest to help a soul out of purgatory, any more than they "pay" him to officiate at a wedding or bury the dead. These instances provide an occasion for making an offering toward the support of the priest.

"Ask Us Another"

Our Sunday Visitor, Sept. 12, 1954

"A Deplorable Condition?"

In our age one of the great needs of the Catholic laity, even of those who have what is called a good education, is to be encouraged to read good Catholic books. When we survey the condition of Catholic publishing and look into the reading in some typical homes, and then remember that there must be some 10 or 12 million Catholic homes in the United States, we come face to face with a deplorable condition. Though many good Catholic books are written in English and there is a great wealth of Catholic books which have been prepared in former years, the circulation of these books, old and new, is lamentably small compared to what it should be in view of the needs and opportunities of our Catholic people...

The Catholic book sellers will tell you, if you ask them, that an edition of a few thousands of a Catholic book is all that is likely to be sold. The priests and Sisters indeed buy the lion's share of Catholic books, but even they buy so few that it is hardly worthwhile at times for the publishers to print them. Everyone knows that the sexy best-sellers have sales that run into the hundreds of thousands. Sad to say a great many of these books are bought by Catholics who would never think of entering a Catholic bookstore, much less of buying a Catholic book. In fact a great many Catholics, even the well to do ones, look on the purchase of a Catholic book as an almost blameworthy extravagance, they would rather borrow it. Some time ago we were remarking to a wealthy Catholic lady that a newly published book was well worth reading. "Oh is that so," she said. "How interesting! where can I borrow a copy?"

"WHAT PRIESTS READ"

by Edward F. Garesche, S.J.

The Priest, October, 1954

"America's Largest Selling Brandy"

Visit the monastery of The Christian Brothers the next time you travel in California. The Brothers welcome your visit to their Monastery, vineyards and wine cellars, situated on the sunny hillside of the fertile Napa Valley.

Ad in the
New York Journal-American
October 26, 1954

Jacob's Well

(Continued from page 25)

the Christian experience of a new selfhood, the only true self as the vicious circle of self-centeredness had at last been broken. Though still a sinner, was justified by faith. Christ is His infinite mercy imputed His righteousness to me.

Like the sick of Matthew 9:12 I could at last turn to the Great Physician. I could finally understand that Christ is not a distant hope in the dim future but a present Reality and Possession; that perfection is not a static claim but a glorious process; that peace as we know it in this life is never purely the peace of achievement but the serenity of being completely known and forgiven.

I had, at last, overcome that long-endured epistemological inadequacy, inherent to a sacramental world-view, and I could look at the world around me with a new set of convictions, with an open, free intelligence, ready and willing to renew itself. The chaos of expediency, the apocalyptic mentality had given place to a new world-view, to a renewed trust in the boundless possibilities of the world to come.

I well know that this was not an extension of my own power, for the new perspective and vision were far greater than empirical reality. The power was in Christ, for I had surrendered to Him, and He was living in me. He was the fulfillment of my quest and the only Hope of my future.

END

Coming in February

• "McCARTHY, Roman Catholicism, and Politics"

Is McCarthy a tool of the Roman Catholic Church?

Read what Peron and Laureano Gomez are doing and saying about their Church.

• "The Jesuit Apostasy"

What LIFE magazine left out.

Crucifixion

(Continued from page 19)

a youth who would soon be eaten up by the zeal of the Lord's house, and he wisely decided to ignore the remark.

His judgment soon proved to be correct, for in a short time the young convert was so occupied with soul-winning activities and so concerned with his new-found faith and Friend, that he had neither the time nor the taste for worldly pursuits. These inclinations and desires had dropped from him like old withered leaves, and he marveled that he had ever wasted so many hours so fruitlessly. He learned that Paul spoke truly when he said, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." (Gal. 5:16)

"The method of grace is precisely the reverse of the method of legalism," wrote A. J. Gordon. "The latter is holiness in order to union with God; the former, union with God in order to holiness." (Gordon, "In Christ," p. 11) In other words, we do not practice self-denial in order that we may become Christ-like, but when we have taken on Christ Jesus, the desire of the heart is to practice self-denial.

When we use the expression "crucifying the flesh," several questions are invariably suggested: Does not this act become righteousness by works? Is not this business of crucifying the self-life a work which we must do? How then can we believe that we are saved by faith alone? These will not puzzle us if we understand just what took place on Calvary's Cross.

For many years there was one verse in the Bible which seemed offensive to me. It always perplexed me. It was John 3:14, where Jesus said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Whenever I read it I wanted to say with Peter, "Be it far from thee, Lord." It was repulsive to me to think of Jesus comparing himself to a serpent, which throughout the Bible is associated with sin and Satan. I simply could not

comprehend why a serpent was lifted up instead of a lamb.

What I failed to understand was that Christ did not simply bear our sins on the cross, but that he *became* sin for us. "For he hath made him to be sin for us, who knew no sin." (II Cor. 5:21) He was "made a curse for us." (Gal. 3:13) He took upon Himself not "the nature of angels" but this very self-life, our loathsome flesh, full of the leprosy of sin. "God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." (Rom. 8:3) That abhorrent, obnoxious serpent represented our self-life which was crucified with Christ. Paul says, "Our old man is crucified with Him that the body of sin might be destroyed." (Rom. 6:6) The sixth chapter of Romans ought to be read in its entirety if we are to grasp this subject more perfectly.

In general, we have thought too much of Christ's death as a substitution for our death, without realizing our participation in His death, and our identification with Him. Thus we are "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." (II Cor. 4:10)

"The just shall live by faith." (Rom. 1:17) How many sermons could be preached on that one little sentence! For in crucifying the flesh, just as in rising to newness of life, we do so entirely by faith, believing that the old Adam was crucified with Christ, and accepting that as an established and accomplished fact every time the flesh rises to assert itself. Only by doing this can we get rid of the sins that cling so tenaciously; only in this way can we experience daily the victory that accompanies rebirth, and go forth to live the abundant life which is the heritage of every true Christian.

END

Epiphany

(Continued from page 13)

THE REWARDS

Finally, we would like to comment on the blessing of homes by the priests. To the people, this may appear to be an arduous task. But to the priest it is very pleasant work. For from every home that he blesses he collects a sum of money ranging from one to five dollars. Some priests have commercialized this blessing of homes to such an extent that they levy a similar price for every room that is blessed in the house of their adherent.

In the end, a secular priest (who is the pastor of a church of five hundred families or more) makes anywhere from two to five thousand dollars from the blessing of homes. And he does not list this money in his income tax return, because he considers it a gift pure and simple.

Such a practice is actually a clear case of simony (the taking of money for a spiritual thing, *eg.*, the blessing in this case). In the Roman Church, there is an excommunication for the crime of simony. By this reasoning, every priest who has taken money after he has blessed a home is *ipso facto* excommunicated!

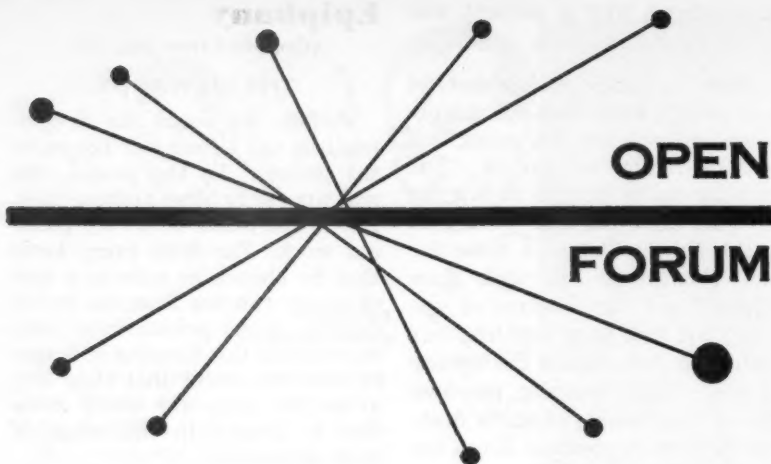
In sum, the use of holy water is pagan in origin, unscriptural in practice, and unnecessary in worship. It lends itself to vain show rather than spiritual devotion. It is outward instead of inward, man-ward instead of God-ward. Its only practical value would seem to be priest-ward, in a very material sense.

Paul has an answer to just such a practice:

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him . . ." (Col. 2:8-10)

(1) Rev. John F. Sullivan, D.D., THE CHURCH VISIBLE (New York: P. J. Kennedy and Son, 1922. Imprimatur: Patritius J. Hayes, D.D., Archep. Neo-Eboracensis), p. 125.

(2) Rev. Clement Crock, DISCOURSES ON GRACE AND THE SACRAMENTS (Joseph F. Wagner, Inc., 1940. Imprimatur: Most Rev. Francis J. Spellman, Archep. New York), pp. 285-7.



Views and opinions expressed in this department do not necessarily represent the view-point of this Magazine.

"The World Council of Churches"

Dear Sir:

I read with interest your editorial in this month's *THE CONVERTED CATHOLIC MAGAZINE*. (November, 1954) I enjoyed reading it, but I feel that you have missed the point altogether in the work of the World Council of Churches.

Now I do not believe every thing the World Council of Churches does or says is the will of God, yet I am proud that our Church belongs. In fact, ours was the first American Church to join the World Council, the Evangelical Church, before we became Evangelical United Brethren. If I had to find someone with whom I could walk 100% before I united with them, I would have to live on a lonely island.

I am president of our Alliance. I have to work with very different groups. All the way from the Episcopal to the Assembly of God, and the Baptist and the Presbyterian, as well as many fringe groups. If we had to have a doctrinal statement to get together we would walk alone, but Christian gentlemen can get together or they are neither Christian nor gentlemen. The World Council of Churches is a step in that direction. I marvel at their ability to do as good as they do. I am sorry the Southern Baptists think they can save the world alone. In fact, they think it is not worth saving and are not trying to do it. They have a form of godliness and deny the power of that gospel to do the work, so do not unite with the World Council. Also other groups that do not belong. I just mentioned the Southern Baptist because you mentioned it in your article.

You deplore the fact there are no prophets today. We have them, and we crucify them as we did before. Bishop Oxnam is one of the prophets of the 20th century. We smear him and call him Communist because he believes the way to win the world is through the way of Christ, the way of "Love thy neighbor as thyself." Kirby Page, E. Stanley Jones, and I could go on and on naming the modern prophets, but we draw a circle and

shut them out, still they have the love to draw a circle and take us in.

I have heretofore been taking my magazine, *THE CONVERTED CATHOLIC*, down to the reading room of the Scottish Rite Temple and they have been read, but I will not take this one down. There are enough forces in the world trying to tear apart and discredit the effort of Christians to work together without me handing them any more arguments.

All the above has been said in love. I hope to have another member of your group in my Church when the opportunity comes . . . and would like to have him spend a week in Fort Scott, but the fringe groups who do not belong to the World Council of Churches will be too busy walking their way alone to help us . . . make it possible. The Churches who belong to the World Council are the only ones who can lay their petty, and they do not seem petty to them, differences aside long enough to put on a constructive program for city betterment.

May the Lord richly bless you is my prayer. We enjoy your magazine.

V. GLEN MEGILL, *Pastor*

Evangelical U. B. Church
Fort Scott, Kansas

Dear Dr. Montañó:

For more than twenty years I have read and have been helped by *THE CONVERTED CATHOLIC MAGAZINE*. I have recommended it and have circulated my copies as much as possible. I have contributed as I was able to the support of the splendid work of Christ's Mission.

These facts emphasize my disappointment in finding in your editorial on the Evanston Assembly of the World Council of Churches in the issue for November, 1954, some statements to which I take definite exception. I refer especially to the paragraph on page 260 beginning, "In the first place we question the credentials of the World Council of Churches, etc."

Certainly the use of the term "World" is not meant to imply that any one assumes that the

Council comprises all Christians, or even all Protestant and Orthodox Christians. And again it is certainly true that no more is assumed in the use of the term "World" than in the term "International."

Furthermore, it is very disappointing that you have brought the International Council of Churches into consideration in this connection. In view of the character of its leadership and the opposition to the Revised Standard Version of the Bible, it is not to be compared with the World Council of Churches in any way.

I do not mean to imply approval of all that was said and done at Evanston, by no means, but I do believe that it was all that could be expected at this time, and that real good does result from the gathering together of representatives of the churches. Many of those representatives are devout and intelligent Christian leaders.

I am convinced that your negative criticism is more than is justified. At least there has been an effort toward unity of faith, rather than a sowing of seeds of division as is done by the leaders of the International Council of Churches.

MEADE A. RUGH, Pastor

Christ Evangelical Lutheran Church
Charleroi, Pa.

Since neither of the above readers of our magazine "believes" or "implies approval of" all that was said and done at Evanston, we are in agreement. Our editorial was written in the same spirit. But the question still remains: What was actually accomplished by the World Council of Churches?

We cannot be criticized for being prejudiced in favor of any group since Christ's Mission and THE CONVERTED CATHOLIC belong to none. We are, however, struggling in defense of our freedoms, and when the official voice of the World Council clearly indicates a desire for cooperation with the Roman Catholic Church, we believe this to be a discredit to Protestantism and a sign of ignorance of the reasons for the Reformation.

Dear Dr. Montañó:

A great, great editorial — that of your November issue.

I've often wondered about your attitude toward the World Council of Churches, the National Council, etc. Since your main issue is the Roman Catholic Church and since many of the National Council and World Council people are also against Rome, I've rather wondered if you'd have the courage to "stick your neck out" and possibly alienate some of the so-called "modernists" who undoubtedly agree with your anti-Romanist position.

Your adherence to basic fundamentals, your insistence upon placing first things first, and your cleaving to sound doctrine (when the "modernists" do not like any emphasis upon doctrine) really mark you as a PROTESTANT of the highest type. Martin Luther would hail you!

Unfortunately our church (Newport Harbor

Lutheran, where you spoke one night), is affiliated with the World Council. I do not agree at all on the subject and I became quite critical of the World Council in teaching my Bible class. A great many leaders in our denomination loathe the World Council but we are told that the Lutherans are gradually gaining control and everything will be all right. I don't know. It's been my experience that if you keep adding water to tea, very shortly you have all water and no tea. Look at the argument that ensued over "Christ the Hope of the World." They couldn't even agree on anything as basic as that. I know one thing. We're not supposed to be unequally yoked together with unbelievers. That settles it for me.

Best wishes and may God bless and increase your power, in Jesus' Name.

DAVID BAXTER

Costa Mesa, Calif.

"The Church"

Dear Dr. Montañó:

Let me congratulate you on your decision to enlarge THE CONVERTED CATHOLIC MAGAZINE, as I believe in its enlarged form it will be of greater service in the Lord's work.

While your magazine is in the process of alteration, may I make one suggestion that, although small, might make some difference in people's thinking. And that is in regard to the Roman Catholic Church being referred to time and time again in your publication as "The Church."

It often irritates me, I confess, to see statements such as "The Church says this or that" when obviously you are referring simply to the Roman Catholic Church. Too often this plays right into Romish hands when we refer to them as "The Church" even though we do so to criticize.

Our people must not be given the impression that we are criticizing "The Church," for we Protestants should exalt the idea of The Church. (Although all too often I find some segments of fundamentalism playing down the church as an institution, to the detriment of Christianity, I feel.)

While I realize that, from my own experience, it is a convenient way to save space to refer to the Roman Catholic Church simply as "The Church," in the long run, it is not to the benefit of Christian thinking. May I suggest that if you wish to abbreviate, you speak of The Roman Catholic Church as "The Romish Church" or "The Roman Church" (not The Catholic Church, of course).

Finally, I should like to commend you for your article "God's Masterpiece of Pity." Frankly, I have been disturbed by the way the reference in II Maccabees is dismissed by Protestants as "spurious" or "apocryphal." Your explanation of the passage was most illuminating and helpful to me. Why not publish it in tract form?

HARVEY G. SCHLICHTER, Pastor

Trinity Church
Manchester, Md.

IPSE DIXIT

Rev. Richard Ginder,

associate editor of *Our Sunday Visitor* (Catholic): "Of course there are Protestants in heaven; and there are Catholics in hell, too. The Catholic Church knows well that there are many good Protestants and many bad Catholics — just as there are many bad Protestants and many good Catholics. She never has said that all Catholics go to heaven and all Protestants go to hell. Never that! She always has taught, simply, that the good see God and the wicked perish.

"Of course, that doesn't mean that all Churches are alike, or that one is no better than the other. We presume that Protestants are what they are because they think theirs is the best way.

"As long as you love God and sincerely follow your conscience, doing good to all men, you will save your soul, regardless of whether you are Catholic, Methodist, Lutheran, or just unattached. It is conscience which is our supreme guide in all things.

"When conscience becomes unsettled, when our convictions are disturbed, when we are in doubt about how to act or what to believe — then and only then are we bound before God to search for that former peace of mind, to restore that spiritual tranquillity we once enjoyed.

"We must settle our conscience, regain clear convictions, resolve all doubts, and clear up all questions of belief, so that we may ride once more through life with common sense and right reason at the wheel.

"Naturally, many people are born into the Catholic Church who refuse her help and guidance. They are like sick people who pour their physician's medicine down the sink and whose death is no reflection on his skill or honesty.

"Even so, bad Catholics are not the fault of their Church; and, knowing that, we would be the last to say, for instance, that a wicked Lutheran is an argument against Lutheranism. We are quick to admit, too, that many a Protestant leads a life more pleasing to God than that of his Catholic neighbor.

"Everyone, then, Protestant or Catholic, who is true to himself can save his soul. And, in view of that, may we pray that we shall all be together one day, good neighbors, in heaven as well as on earth?" (*Our Sunday Visitor*, Aug. 12, 1951.)

Franklin D. Roosevelt:

"I'm not a Communist, either, but in this exigency I'd hold the hand of the devil to get across the bridge." (Reported by Joseph E. Davies, regarding conversation he had with F.D.R. in 1941 about Russia. See Associated Press report, October 6, 1954.)

Osservatore Romano,

official Vatican Organ: "The Pope is bound by his apostolic mission to enter into contact with any government, good or bad; in fact, he must deal even with the devil . . ." (Quoted in *Information*, August, 1949.)

A Widow at 22, with a Little Baby, Opens Her Heart to You

My dear Christian Friends:

Please forgive me for writing to you all the way from Greece to ask for your assistance. I am only 22 years of age, yet already a widow. My husband was tubercular when I married him, but we did not know this. We had one year together and then he died. Soon afterward I discovered I had the same dread disease. I would not mind so much for myself, but I have a little baby and I want to get well so that I may care for it properly. My great fear is that it will be left alone in the streets to die. My baby has lost its father; it will be tragic if it loses its mother also.

I cannot write in flowery words because I am a simple girl from Kavalla (the ancient city of Neapolis where the Apostle Paul landed in Greece). I trust that these few words, written as best I know how, will not make you feel bad. If you would write me, and above all send me a Bible in modern Greek, it would help me to forget my terrible distress and increase my faith as I lie on this bed of pain.

I shall be looking forward with great anxiety to hearing from you. Just think of me and my little baby, and do what God prompts you to do.

With love and gratitude,
AGAPI (Love)
PARASKEVOPOULOU
Sanitarium Soteria
Greece

We receive many letters like this, and oh, how our hearts long to be able to help all who write! We do want to send this dear young mother a Bible and the medicine and good food she so urgently needs.

— — — Detach and mail — — —

I WANT TO HELP

American Mission to Greeks, Inc.
P.O. Box 423, Dept. C, New York 36, N.Y.
(Canadian address:
90 Duplex Ave., Toronto 12, Ont.)

Enclosed find \$_____ to help
AGAPI PARASKEVOPOULOU, and others
like her, in their need.

Name _____

Street _____

City _____ State _____

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